VOL. X, NO. 7 JULY, 1929

# The EUROPEAN HARVEST FIELD

Scripture Expositions
Prophecy and Doctrine
Missionary Letters from Europe

**This Month:**

THE DEVIL'S RIGHTEOUSNESS
By I. M. Haldeman, D.D.

THE STONE FROM HEAVEN
By H. A. Ironside

DANGERS OF PRESUMPTION
By Mrs. Jessie Penn Lewis

A NEW PATHWAY IN THE DARK FOREST
By Brother Morjakoff

PROGRESS IN ROUMANIA
By Richard W. Hill

*Heart Stories from Many European Mission Fields.*

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# WHY THE TITLE
# American-European Fellowship
## For Christian Oneness and Evangelization
# ?

## FELLOWSHIP

That which we have seen and heard declare we unto you, that ye also may have Fellowship with us: and truly our Fellowship with the Father, and with His Son Jesus Christ.— *1 John 1:3.*

## CHRISTIAN ONENESS

That they may all be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one, I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me.—*John 17:21-23.*

## EVANGELIZATION

For whosoever shall call upon the name of the Lord shall be saved. How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—*Romans 10:13-15.*
Go ye therefore, and make disciples of all the nations.—*Matt. 28:19.*

**Come Thou with Us, and have Fellowship in Prayer and in Ministry to Needy, Hungry Souls.**

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3. To give material relief in Times of Emergency.

4. To distribute the Scriptures and other Gospel Literature.

5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.

6. To support Evangelists and Workers as the Lord makes it possible.

# THE EUROPEAN HARVEST FIELD

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# THE DEVIL'S RIGHTEOUSNESS
or
## Cain Come to Town Again

*By I. M. Haldeman, D.D.*

Pastor, First Baptist Church, Broadway and 79th Street, New York, N. Y.

**PART II.**

But the offering of Abel justifies itself at every point of view. In that hour Abel takes God's side against himself. He owns God's estimate as supreme and true. He says in effect:

"O God! thy Word is true. I am a sinner in nature as well as practice. Thou knowest me altogether. Thou knowest I have no power of righteousness in me that can meet thy demands. I have inherited the sentence of death in direct descent because of what I am as well as what I do. According to thy judgment, thou who canst not lie, I ought to die. I do not attempt to discuss with thee upon the justice of that sentence. Thou sayest it. It is thy Word. Thy Word is the end of all controversy. I surrender and own the judgment just. But, O God, if I take thee at thy Word concerning judgment I will also take thee at thy Word concerning grace. At Eden's gates thou didst provide a sacrifice by which my parents might come unto thee; on the basis of that sacrifice thou didst cover their sin and give them the strength of a new and spiritual life. And thou hast said, by that tremendous act, that if I bring an offering of blood before thee thou wilt also accept me. I offer thee this spotless lamb as my substitute, I offer his death as the expiation of my guilt and nature in thy sight."

In a word, Abel looked through this scene to the far away cross of Christ, and in the slain lamb saw a picture of the crucified, and looking there, by faith, offered to God the sacrifice which God himself had provided.

In offering this slain lamb Abel took God at His word, accepted His estimate, owned His righteousness, and took the place of dependent faith on God.

The offering of Cain was more beautiful, but it dishonored God in denying the testimony of God.

Abel's offering had no beauty in it. It was full of judgment, sin-bearing, sorrow and death, but it honored God in taking Him at His Word.

And God met his faith.

Fire leaped from heaven and consumed the sacrifice. Abel was accepted and Cain rejected.

And let it be remembered, the acceptance and the rejection had nothing to do with the two men in themselves. Abel was not accepted because he was intrinsically a good man, and Cain rejected because he was intrinsically a bad man.

No! Abel was accepted because his offering pleased the Lord. Cain was rejected because his offering did not please the Lord.

And Cain had the same opportunity as Abel. God asks him why his countenance is fallen. He tells him that the sin offering (not sin as it reads in the text) the sin offering, lieth at the door. There were other sheep or goats, Cain could have taken a lamb or a goat and offered a bloody offering before the Lord and he would have been accepted even as Abel. He did not. He stood by his beautiful but insulting offering, and God rejected him. God rejected Cain's offering and from henceforth that offering is known as "The

way of Cain." It is the way of Cain and not God. It is the way of the flesh and not the Spirit. It is the way of self-righteousness and not the righteousness of God.

It is the way of Cain.

And as the righteousness which is so popular to-day is self-righteousness, then this righteousness is none other than the way of Cain come to town again.

You may find this way of Cain at every turn. You may see his offering wherever you glance. You will find it in the latest magazine article, in the motif of the latest story, the drawing attraction in the theatre, the heaped up beauty in some modern pulpits, where its flowers are transformed into rhythm, the philosophy, the bloodless theology of modern poets; it is the inspiration for the curriculae of many colleges and gives fragrance to baccalaureate sermons and commencement appeals.

Wherever you hear men talking about the universal fatherhood of God and the universal brotherhood of man, appealing to the sweetness and light within, and openly and positively denying the need of the blood of atonement, and bringing Jesus Christ down to the level of a common and elder brother you may know that it is the way of Cain setting itself up once more.

And whence comes the sudden revival of this offering, this startling and widespread exploitation of self-righteousness, the righteousness without blood?

The Apostle Paul tells us. In 2 Corinthians, 11:14, 15, it is written, "Satan himself is transformed into an angel of light . . . his ministers . . . as the Ministers of Righteousness."

There are would-be thinkers who make light of the doctrine of the personality of the Devil. They spell devil without a d as they spell God with two o's. Good and evil is their scheme.

And there never was a more unintellectual, untenable proposition in the world than that evil in itself is impersonal. Evil as an active property, as a force working in the world, does not exist apart from personality. The evil that is wrought in the world is wrought through personality and intellectually. The combinations of evil as seen in human life bear witness at times to a keenness of intellectuality and a strength of individuality and personality that are altogether beyond the capacity of the immediate agent, who seems like unto one taken in the snare of a fowler, and hypnotized by suggestions entirely above and independent of his own.

I am willing to believe that many of those who deny the personality of the Devil in such a light and easy way do not see the full conclusion to which such a premise must necessarily lead them. They do not see that the denial of the personality of the devil is the equivalent denial of the personality of the Son of God, and in the end, the total destruction of His character as a sinless man.

And yet all this is true; for it is to be remembered that our Lord Jesus is inducted into His work and office on earth through the gateway of the Devil's temptation.

That temptation was either subjective or objective.

If the Devil is not a distinct personality, then it was subjective; that is to say, Jesus was tempted from within and not from without. If this be so, then Jesus had evil within Him. If He had evil within Him He was not sinless. If He was not sinless within He could not be sinless in action. If He was not sinless in action He was sinful in anture. If He was sinful in nature He was

not conceived through the Holy Ghost. He was not virgin born. He is not God the Son. He cannot be the Saviour and Redeemer of men.

If the Devil was not personal, the character of Jesus Christ is irremediably gone.

If the Devil was not personal, then Jesus Christ was not personal. The language which sets forth the one sets forth the other.

The force of language in relation to the one must be accepted in relation to the other.

If then Jesus Christ was personal, the Devil was also.

And this is the doctrine of the Word of God.

There are those who accept the personality of the Devil, but who limit his operations and agency. They look upon him as the agent alone of outbreaking vice and sin. They associate him with all that is repulsive and brutal; all that is sickening and horrible.

There never was a greater mistake.

The Apostle declares that in this age Satan is transformed into an angel of light. He seeks to do his most subtle work, not as a repulsive, unattractive devil, but as an angel of light. He seeks to win by the aesthetic and the beautiful.

His ministers are not the coarse and sickening agents of a rank and repulsive wickedness, they are ministers of righteousness.

The ministry of Satan in this hour is the ministry of righteousness.

But what kind of righteousness?

Surely it cannot be the righteousness that comes by way of the blood of the cross.

The whole attitude of the Devil to that cross makes it impossible.

Look at the attitude of the Devil to the cross.

His one continual effort was to keep Christ from offering himself there as the divinely appointed sacrifice.

On the mount of temptation he tried to lead Him to commit suicide by throwing himself from the roof of the temple. Failing in that he incited the crowd at Nazareth to throw Him over the hillside and kill Him, nevertheless He escaped out of their hands. After this He put it into the mind of a lot of conspirators to induce Him, if possible, to claim the crown of Judea and thus declare open rebellion against the rule of the Caesar. He hoped that conflict would arise and the Son of God be killed in the melee. In the garden of Gethsemane he sought to drive the blood out of His veins; he tried to produce a hemorrhage and thus kill Him before he could reach the cross. On the cross he tempted Him with the supreme temptation of His earthly career. He moved the people to gather about Him and taunt Him with His apparent helplessness; saying unto Him that if He were indeed the Son of God, let Him come down from the cross and everybody would believe in Him. Jesus knew that sixty thousand angels unseen were above Him ready, if he so desired, to lift Him from the cross; this is His own testimony. There was nothing for Jesus to do but give one glance and they would have so lifted Him. Had He done so He could never have been the redeemer of men, and the hope of redemption would have gone out in a devil's laugh. The Devil sought to win here and failed; for, shortly after that, the Son of God cried, "It is finished," and dismissed His own spirit.

This persistent attitude of the Devil bears witness, in spite of the failure, that he was against the cross and hates the blood of it.

In the nature of the case then, when he sends his ministers out to preach

a righteousness, it cannot be the righteousness that comes by the blood of the cross. It must be a righteousness without blood. And as the righteousness that is now being preached everywhere is a righteousness without blood, then it is the righteousness which Satan is sending his ministers forth to preach.

It is the Devil's righteousness.

And in seeking to preach this righteousness the Devil is keen and wise. If he can succeed in leading men to be good and kind, and pure, and righteous without faith in a crucified Christ, he has won a great victory.

Suppose for a moment the Devil should lead this Twentieth Century into a drunken orgy of sin and shame and outbreaking vice and iniquity, what would happen?

There would be a reaction to the cross and the blood of Christ .

When, in the French Revolution, they took a bedizened prostitute and putting the cap of licentiousness in the name of liberty on her head seated her on the high altar of *Notre Dame;* when the old church under the shadow of the *Halles* was invaded by the unspeakable men and women of that quarter and the quarters of Saint Antoine and Saint Denis and turned into a house of indescribable ill fame, and scenes took place there that chroniclers of the hour never dared to put upon the printed page in full; when the filth and stench, and unmeasured bestiality of the gutters of Paris swelled and overflowed and flooded the city with their human sewage, their putridity, their reeking sensualism, lust and debauchery, the depths in this out-break of human wickedness and devilishness were so appalling, that there came a sudden halt, and a lightning-like reaction from democracy and republicanism, from irreligion and infidelity, to legitimacy and intense catholicism.

Let the Devil lead the world into an outbreak of unfettered sin and the law of utilitarianism, the law of self-defense, would, in a great degree, drive the world to the foot of the cross and there cry for the expiation which that cross alone affords.

If, on the contrary, Satan should lead men to repudiate vice and sin and live lives of apparent truth and righteousness apart from the cross of Christ, he would throw them back in confidence on themselves and make the repudiation of the cross of Christ universal. And this is what he is trying to do.

This is why he is preaching righteousness.

He would like to see this righteousness established and practised everywhere.

The Devil would be glad to see prohibition successful. Nothing would please him more than to be able to shut up every saloon and every house of shame. Nothing would please him better than to see the world going on in the walk of decency and outward cleanness.

It may be said the world is full of this outbreaking sin and shame, and that it is the Devil who in the last analysis is really the cause of it. This is true, and the explanation is simple enough. God is salt. To be without God is to be without salt. To be without salt is to be essentially corrupt. The Devil is without God. There is no God within him. He is without salt. He is absolute corruption. From that day when in the beginning he turned away from fellowship with God and became a devil because of this very separation from God, he has been growing more and more corrupt. He is like a leper. No matter what a leper may touch he corrupts it. His intention may be the best in the world, whatever he touches he corrupts. Whatever may be the intention of the Devil, no matter how much he may intend to keep a man clean, the very moment he touches him he makes him more or less corrupt.

Nevertheless, in this age, he is making a supreme effort to minimize his power of repulsive corruption and achieve his own ends in leading men into a righteousness that does not go by way of the cross. To that end he is behind all movements that lead men away from the cross. He is willing that men shall believe anything but the efficacy of the blood. With him it is anything but the blood. He is willing that men shall believe in the Fatherhood of God. *That is a great scheme of the Devil,—to appeal to men to consider the fatherliness of God.* He is willing that men shall glorify the earthly life of the Son of God. He is pleased when men speak of his goodness and righteousness. It pleases him whenever Christ is held up as a good example to men. He is delighted whenever he can hear a preacher exhort his hearers to follow the example of Christ. He is willing that men shall grow pathetic over the sorrow and tragedy of the cross. He is willing that men shall see Jesus there as a martyr, as one who came too far in advance of his time—but, as a divine sacrifice—as shedding the blood that atones for sin and can alone redeem a soul from sin and the power of death—Never!

Anything but the blood.

But the keenest and the most successful line of operation is to lead men to *preach* a righteousness without blood and to lead men to offer that righteousness in the belief that it is satisfying to God.

This ministry of righteousness without blood is a masterpiece effort of Satanic agency. It is worthy of him who is called "that old serpent which is the devil and Satan."

Remember it therefore well, the righteousness which is now abroad in the earth is the righteousness of the Devil,—the Devil's righteousness.

Whenever, therefore, you hear men talking about righteousness, test it and see whether it has the blood of the cross in it. In the catacombs, when they wished to know if the dead body that was brought there for burial was the body of a true martyr, a faithful witness of Christ, they pulled aside the robe or winding sheet; if they found a small vial filled with blood, they knew that this had been a true and not a false martyr. When you hear or read of righteousness in this day, pull aside the fold of it and see whether it has the blood of the cross in it.

When you hear preachers testify that all men are the sons of God by nature, that the fatherhood of God is the pre-eminent thing, and that each man has in himself an equivalent power with which to meet the righteousness of God, you may know, whether these preachers themselves know it or not, and no matter how honest and true they may be, that they are the ministers of Satan, preaching a righteousness without blood, a self-righteousness that denies the truth and the warning of God, and is nothing less than the Devil's righteousness.

And this ministry of bloodless righteousness is a sign of the last times. It is a sign of that time of which the Apostle Paul so clearly warns, in which the church shall depart from the faith, be turned from the truth, and turned to fables; when it shall be spoiled through philosophy and vain deceit of men; when it will listen to the imaginations and suggestions of the flesh, to the word of man rather than to the Word of God.

It is a sign of that time of which our Lord foretold, that time when false teachers should come in His name and preach a righteousness and apparent truth that denies His name; the time when men should talk in the name of Christ and lead men away from the true Christ.

It is a sign that the Coming of the Lord draweth nigh.

That hour when He will secretly descend into the upper heavens to take those who have been ransomed by His blood and claimed it as their atoning shelter, to himself; and then, later, be revealed in unlimited judgment upon a world fooled by the Devil's righteousness and without the righteousness divine.

It behooves every one to know where he stands.

If you are building on your own righteousness, if you are offering that to God and expecting to find security in it, then it is time you awoke and were undeceived.

Hear again what God says: There are none righteous. All have sinned and come short of the glory of God. The sentence of death has passed upon all men. There is no righteousness in which you can stand before God except the righteousness wrought through the death and resurrection of our Lord Jesus Christ, and in Him. All your righteousness, the very best though it be in the world, before Him, is no better than filthy rags.

It is time you awoke to the fact that the great issue in its last analysis is, the issue of the blood.

That was the issue between God and Cain.

That was the difference in final terms between Cain and Abel.

The difference between them was blood.

Abel was accepted because he offered the blood of sacrifice.

Cain was rejected because he did not offer it.

That was the difference on the dark night in Egypt between the Egyptians and the Jews.

The death angel went forth at midnight. Wherever he found the blood of a sacrificial lamb sprinkled upon the door of a house he passed over, recognizing that the blood was the blood of a substitute, that the lamb had died in their stead. Wherever he found a house without blood upon it, no matter how good they were, he entered and smote the first born.

The difference between the saved and the lost in Egypt that night was the blood of a lamb.

And that is the difference now.

If you are saved for time and eternity, it is because you have by faith taken shelter under the blood of the Lamb of God; you have claimed Christ as your sacrifice and personal substitute.

If you have not taken shelter under that blood, if you have not claimed Christ by faith as your sacrifice and personal substitute, no matter how good and honest you are, you are not saved, you are under the judgment and condemnation of a holy God who can by no means clear those whom He considers guilty.

It is the blood of Christ which alone gives title to heaven and the throne of God.

Look at that scene in the seventh chapter of the Revelation.

A great crowd of people are standing before the throne of God, and accepted of Him.

How did they get there?

The Apostle John asks one of the elders who they are. He tells him certain things concerning them and then says that they "have washed their robes and made them white in the blood of the lamb."

And then he adds the tremendous conclusion:

"*Therefore* are they before the throne of God."

"Therefore!" what an expletive that is.

"They have washed their robes and made them white in the blood of the lamb, *therefore* are they before the throne of God."

It is the blood of the lamb, the blood of Christ, that gives them title to the throne and presence of God.

*"The blood of the Lamb."*

Never forget it. Not the flowers and the fruit of Cain's offering. Not the best culture of your human nature. Not the best in you. Not your goodness, sweetness and light. Not the righteousness without blood. Nay! and never!

The one and only thing that can give you title to the throne and presence of God is the blood of that lamb who was slain on the cross at Calvary, God's Christ, the seeking Saviour of men.

May God lead you, if you have not already done so, to offer to God by faith the sacrifice which He at infinite cost has provided for you, and receive from Him that new and spiritual life which will enable you to walk in the ways of righteousness and truth, be master over sin and self, and a living reincarnation of the Son of God on earth. Let me appeal to you to tear aside your own self-righteousness which is but a foul and loathsome thing in the sight of God, the concrete of self-boasting and actual denial of the true God, fling yourself at the foot of the cross, own the all-sufficient sacrifice, receive the benediction of his grace and life, and know that you are in Christ, and in Him the very "righteousness of God in Him."

Do this before it is too late; before the swift descending Christ reveals your sad deception and summons you to a judgment in which your poor self-righteousness shall shrivel as a withered leaf before an all-devouring flame.

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## "THE STONE THAT WILL FALL FROM HEAVEN"

*Notes of an Address by H. A. Ironside*

*"Jesus said unto them, did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder"*

(Matt. 21:42-44).

YOU will remember the context of these verses. Our blessed Lord, who had already foretold His rejection by Israel and solemnly prophesied His death and resurrection, related the parable of the householder and the vineyard in the hearing of the Pharisees and the chief priests. It is a parable easily read and understood in the light of the kindred passage in Isaiah 5 and the striking reference in Psalm 80:8. The vineyard is the land of Palestine, and the vine God's earthly people Israel. This vine, brought out of Egypt, had been planted in Jehovah's fruitful hill. He had hedged it round about, digged a wine-press in it, built a tower, and let it out to husbandmen, and gone into a far country. All this spoke of His fostering care of Israel, hedged about by His holy law and dowered with the most blessed divinely-given privileges, such as no other people had ever enjoyed both from a national and a spiritual standpoint. Their nurture was entrusted to divinely-appointed leaders, both kingly and priestly in character, while He Himself, who had been so marvelously manifested in the beginning of their history, withdrew as

it were into the silence. He had gone into the far country, shut away from their view in the heaven of heavens, though still deeply concerned about His people in the earth. From time to time He sent His prophets, His own personal representatives, to receive the fruit of the vineyard; that is, to see what there was in Israel that He could delight in—what this vine of the Lord's planting was producing for Himself. But these servants were beaten, stoned, killed, and that at times in the most cruel manner, as when Isaiah was sawn asunder and Zechariah slain between the porch and the altar. Last of all, He sent unto them His Son, our Lord Jesus Christ, saying, "They will reverence my Son," or as another Gospel puts it, "It may be they will reverence Him when they see Him," but alas when He came full of grace and truth they had neither eyes to see, ears to hear, nor hearts to understand, but they cried, "This is the heir; come, let us kill Him and let us seize on his inheritance." And so they caught Him and cast Him out of the vineyard and slew Him. It was a forecast of the treatment they were about to accord to God's beloved Son, but those to whom our Saviour was speaking did not for the moment recognize Him as the heir who was rejected, and so when the Lord put the straight question to them, "When the master of the vineyard cometh, what will he do with those husbandmen?" they condemned themselves, though they realized it not, as they answered, "He will miserably destroy those wicked men, and will let out his vineyard to other husbandmen which will render him the fruits in their seasons." Then with crushing force Jesus turned to their own Scriptures and from three different Old Testament portions He brought out to them their own sin and doom, until at last we read that they perceived that He spake of them, and they would have laid hands on Him on the spot but they feared the people who took Him for a prophet. They did not rest, however, until they saw Him nailed to a Roman cross, thus fulfilling their own part in the parable.

In the 42nd verse our Lord quotes from Psalm 118:22, 23. This Psalm is one of those commonly designated "Orphan Psalms," in that it has no heading telling us who the human author might be. It is not necessary to suppose that it was written by David nor during his life-time. It is the last of the little Hall-El, or, as it is sometimes called, the Egyptian Hall-El, which was sung at the celebration of the Passover, and in all likelihood was on the lips of our Lord and His apostles after the institution of the Lord's Supper, when as we read, "They sang a hymn and went out." The Psalms were not assembled in their present order and number until a much later period than that of David, for we know there are some Post-Exilic Psalms included, particularly among the Psalms of Degrees, bginning with Psalm 120. According to Jewish tradition, Psalm 118 was written about the time of the completion of Solomon's temple and may even have been sung at its dedication.

There is a very striking and beautiful story linked with these verses quoted by our Lord. It is said that they have reference to something that occurred during the building of the temple. It will be remembered that Solomon was seven years in constructing this glorious sanctuary, and that he had many thousands of workmen who labored six months at a time and then were superseded by others, consequently very few who were in the early relays were engaged upon the building when it was about to be completed. From the book of Kings we learn that the stones for the temple were all hewn and cut to order in the quarry before being sent up to the great platform on the top of Mt. Moriah where the temple stood. There was no tool or hammer used in

the building and the great structure went up in silence. In this it marvelously pictured God's present temple, builded of living stones, quarried out from the pits of sin and builded together for an habitation of God in the Spirit.

"View the vast building, see it rise!
The work how great, the plan how wise!
Oh, wondrous fabric; power unknown,
That rears it on the living stone!"

The Jews say that these stones were practically all of the same size and shape but that one stone was sent up which was so different from the rest that they were at a loss what to do with it. It did not seem to fit anywhere.

After consultation they decided a mistake had been made, and so they placed it upon rollers and pushed it over to the edge of Mt. Moriah and tumbled it down into the vale below. "The stone that the builders rejected!" But as the time went on the temple was nearing completion; the day drew near for the placing of the chief corner-stone. There was nothing suitable on the platform. Word was sent down to the quarrymen to send up this corner-stone as they were now ready for it, but the answer came back, "We sent it to you long ago; you must have it there upon the temple site." But a thorough search failed to reveal it. Then an old workman said, "I remember now there was a stone sent up when we first began to build, but we saw no place for it and we hurled it down into the abyss. Go down below and you will find it." And so they sent a searching-party and eventually discovered it almost covered up with debris and overgrown with moss. They raised it with great effort to the platform above and found it fitted exactly in the place prepared for it. Thus the rejected stone became the head of the corner. Now our Lord applies all this to Himself. He came unto His own but His own received Him not. They did not realize who He was, and so they fulfilled their own Scriptures in rejecting Him. The Apostle solemnly charged them after the day of Pentecost concerning this, saying: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain," but, he adds, "God raised Him from the dead." And in 1 Peter 2:4 we read, "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious." This is indeed the Lord's doing and it is marvelous in our eyes.

I think it is most striking the way the 24th verse of Psalm 118 comes in here, "This is the day which the Lord hath made; we will rejoice and be glad in it." It is the resurrection day, the day our Saviour triumphed over death, the day when the rejected stone became the head of the corner, that the Psalmist has in view. Surely this is indeed the Lord's Day referred to in Revelation 1, and it is not, as some have supposed, that John was caught away in the Spirit unto the Day of the Lord—a supposition which only does violence to the context and which would tend to rob the Christian of the preciousness and the privileges of the first day of the week, the memorial of the resurrection.

In Matthew 21:44 our Lord refers to two other Old Testament passages which speak of this stone and applies both to Himself. In Isaiah 8:14, 15 we read, "And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." And so He says, "Whosoever shall fall on this stone shall be broken." He is speaking prophetically of Israel. To them He was a stumbling-stone and a rock of offence, and they stumbled

over Him and were broken to pieces. He was not at all a Messiah to their tastes. They looked for a mighty warrior, a worldly king who would triumph by human methods, backed by divine power, over all their adversaries. But in place of a great world conqueror,

"He came a little baby thing
That made a woman cry."

as George McDonald so strikingly puts it. They could not see in the Babe of Bethlehem the mighty avenger of Israel, long before depicted in Isaiah's fervid phrases and set forth similarly by other prophets. And so they gave Him into the hands of the Gentiles and cried, "Away with Him; crucify Him, crucify Him." When Pilate asked, "Shall I crucify your king?" they sealed their own doom when they exclaimed, "We have no king but Caesar," and then by a fearful malediction invoked His blood upon themselves and their children. And so in accordance with Daniel's prophecy, Messiah was cut off and had nothing. But in cutting Him off they cut themselves off and the ancient prediction of Moses was fulfilled, their city and temple destroyed, millions slain, and the rest scattered among all the nations of the world. Ask a Jew, "What is the greatest sin your nation can possibly commit?" He will tell you, if he is an orthodox Jew, "It is the sin of idolatry. Because of this sin, God drove our fathers from our land and gave them into the power of the Gentiles for seventy years, and only permitted them to return to Palestine when the demon of idolatry had been cast out." But the Jewish nation has never been idolatrous since the return from Babylon. Why are they not in their land to-day? What sin did they commit 1900 years ago because of which they have been wanderers among the Gentiles for nearly two millenniums? It was the rejection of Christ. He was the stone of salvation, but they stumbled over Him, and they have been broken to pieces.

But our Lord adds, "On whosoever it shall fall it will grind him to powder." Now the reference is clearly to the smiting stone of Daniel 2, the stone that will fall from heaven upon the feet of the image of Gentile power, and will destroy all the kingdoms of the nations, which will be superseded by the kingdom of God filling the whole earth. Observe when our Lord came the first time he was the stumbling-stone, not the stone falling from heaven. It is to His Second Coming the latter passage refers. After the Gentile dominions have run their course, He will come in the days of the last great world-confederacy and will set up a kingdom never to be destroyed. In the image seen by Nebuchadnezzar in the night watches, and also by the prophet Daniel, the head of gold is shown to represent Babylon; the breast and arms of silver set forth the Medo-Persian dominion which destroyed the Babylonians; the body and thighs pictured the Graeco-Macedonian Empire which overturned the Persian; the legs of iron represent the Roman Empire under which our Lord was born as the Virgin's son. Under this Empire He was crucified. It continued in existence for some hundreds of years after His resurrection until destroyed by the barbarians in the 4th and 5th centuries of our era, but this leaves the feet of the image yet to appear. The feet were composed of iron and clay! they represent the last stage of Gentile Government, the iron of imperialism mixed with the miry clay, or brittle pottery, of social democracy. We see this condition prevailing at the present time, but still the stone has not fallen from heaven. The ten toes represent ten kings or dominions which are to appear in the last days and will form a great confederacy, all springing out of the old Roman Empire. When this confederacy is actually formed the people who are then living upon the earth may

know that the day of the smiting stone is at hand, for Daniel says, "In the days of those kings shall the God of Heaven set up a kingdom which shall never be destroyed." It is then that our Lord will be revealed from heaven in flaming fire, taking vengeance on them that know not God and that obey not the gospel. It is then that the ungodly nations will prove how true were the words of our Lord, "On whomsoever it shall fall it will grind him to powder."

Ere that time comes He has made provision to snatch away His Church from the impending wrath. He will descend from heaven with a shout, we are told, "with the voice of the arch-angel, and the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we be forever with the Lord." When the stone falls from heaven His saints will shine forth in the same glory with Himself, He will come with all His holy ones to execute judgment on all ungodliness and will establish the long predicted Messianic Kingdom. Then Israel will look upon Him whom they have pierced, and will mourn for Him as one mourneth for his only son, and as one who is in bitterness for his firstborn. Then a nation shall be born in a day, and long years of travel and wandering among the Gentiles will be ended and the kingdom established, given to a nation bringing forth the fruits thereof—regenerated Israel.

## DANGERS OF PRESUMPTION

Reprinted from "Life and Liberty" Magazine. Edited by Mrs. Spencer Johnson.

This brief but timely warning may prove a help to those who are teaching others the deep things of God. The writer, the late Mrs. J. Penn Lewis, had the precious gift of spiritual discernment. May her searching words be the means of opening the eyes of some who are walking near the edge of a precipice, yet do not realise the danger.

I AM concerned about some very subtle things that are being taught to-day. There are many things which are injuring the unity of the Church of Christ, and stumbling weak ones, on account of the "knowledge" of those who think they know. That is the danger of *"advanced truth"*—of letting the thoughts go beyond that which is written. You must never let your thoughts go as far as they can go, beyond that which is *written*. The only safe path is to keep to the simple Word of God, and that is why Paul said to the Corinthians again, "I fear lest your minds should be corrupted from the simplicity that is in Christ Jesus." I have for many years seen that, whilst there are "deep things" which God may give one a glimpse into, you must never follow them. I get glimpses of this and that—and I say, "Yes, Lord, that looks wonderful!" Then I drop it, for there is not time to follow it now; I will wait until I get to glory to get full knowledge of that!

There is so much to do to save souls now. That has been the path I have taken these thirty years, and that is holding me to-day to stand for the simplicity of the Gospel of Christ. No one can truly know the Holy Ghost without many deep things of God being opened to them, but I have always felt, when God gave me a glimmer into those deep things, that they were between God and me, and I was to keep to the simple proclamation of the Cross. Paul said that he "heard things that were not lawful to utter"—and he never told what he heard in heaven! You may know things from God which you can never utter, and the moment you speak of them or begin to pass them on, they become secondhand and dangerous. Let *God* teach His

children. I would rather go to the multitude with the Message of the Cross than attempt to go into all these things, because the whole danger is the danger of separation, and there is also a grave danger where you begin to say, "These truths are only for the few—they are not for the many" . . .

The Lord have mercy on us in these solemn days. It is time that all this objective knowledge in the head, knowledge gained at Conferences, that does not touch the life, or only touches it superficially, was driven in, that souls may understand that the only thing that is of any possible value, now or when the Lord comes, is *an inward union with and knowledge of God.* There are many who talk of victory, but it is only "victory" up to a point. Many who talk about "position in the Heavenlies," where there is scarcely a mark of the Heavenly Spirit! *A thorough shaking and a thorough breaking up is needed in the Church of God,* for it will be an appalling thing, when we meet the Lord, for any soul to find that after all the knowledge acquired and possessed, there was no deep inward *union with Christ* at the back of it.

—*from "The Overcomer."*

## THE BALANCE OF TRUTH

The balance of truth between the Divine and the human side is so delicate that there seems not one human being on earth who holds it *perfectly* in every aspect of truth. Turn where we will, we see even the most sober believers over-balancing on some point or other. Some into extreme cautiousness, which blinds them to aspects of truth needed to fill out into ripeness of maturity what they already know. Others, with reckless abandonment, falling headlong into pitfalls they do not see. The one need everywhere is recognition of the fact that no one believer, whoever he be, is the *sole emporium of all truth,* and no one believer is an infallible guide into all truth. How patient, then, we need to be with others (II Tim. ii. 24), and watchful over ourselves, according to Rom. xii. 3, and Gal. vi. 1.

Through it all the blessed Spirit of God patiently works on. If He could but find all the members of the Body of Christ determined to *unite* on all truth that they are agreed upon, *i.e.,* primarily the Atoning Cross, He could the more readily "temper together" the Body as a whole, and thus more quickly give light upon "superstructure truth" needful for its advance in the things of God.

## THE WORK OF THE HOLY SPIRIT

How can I, except someone should guide me?—Acts 8: 31.

WE are reading to-day the same Scripture the Ethiopian Eunuch read. Are we, like him, reading the words only, and without understanding? The Spirit said unto Philip, "Go near and join thyself to this chariot."

Thus an interpreter was provided, and the man believed unto salvation.

Is not the Holy Spirit even now providing interpreters for us, that we, too, may understand the Scripture and believe unto eternal life? Surely we may believe that the interpreters of the Scripture who write for us and speak to us in our day are directed by the Holy Spirit, just as Philip was long years ago.

There is still a sweeter thought for our comfort, The Holy Spirit Himself, while directing the Philips, indwells our hearts to incline us toward the Word. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14: 26.

Thank God, there is "some one to guide," even as in the days of the Ethiopian,—the Holy Spirit, the Comforter, the Revealer.—N. J. S.

## PRAYER FOR VISION

By Margaret Griffith

A Christian woman with a world vision and a missionary heart, in conversation with a returned missionary said, How great the needs of the world, and how many unprecedented opportunities are lost! I wish I could give fifty times more, and I could if my husband became interested in foreign missions. Will you pray for him?" The missionary answered "Yes." Will you pray for him, and for others like him? And how shall we pray? For there are many more such Christian business men, who have only a vision of home needs.

A world vision for missions comes only by a vision of Him. And this comes only by revelation. Moody was recommissioned in answer to prayer, and only then did his ministry touch the world, and thousands were brought to Christ.

In the recent Moody Church Missionary Conference, where many lands were represented by ambassadors for Christ, and many in the large audiences responded by life and gift to the needs presented, the marvel of it grew and grew, as we pondered how one man had brought such a church into being. He was given "the spirit of wisdom and revelation in the knowledge of Him" and lived only to pass it on to others. What an example this church is as they touch the world for Christ. Every week $1000 must be paid on the new building but $1000 goes weekly for missions, in addition to the weekly current expenses of $1400.

We need to pray the great prayer of Paul, not only for business men, but also for the Church of Christ as a whole: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelations in the knowledge of Him, the eyes of your understanding being enlightened, that ye may know the hope of His calling; what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His power to usward who believe, according to that working of the strength of His might, which He wrought in Christ when He raised Him from the dead, and made Him to sit at His right hand in the Heavenly places." Eph. 1:17-20.

In our busy American life, many have no time for hours of prayer. Too often we forget that prayer saves time. Dr. Robert Glover, recently returned from China, relates the blessed fellowship he had with Dr. Hoste, that great missionary statesman of the China Inland Mission. Never does he begin the day without two hours of prayer, and the remarkable thing in it is that three-fourths of this time is spent in prayer for missions of the world, his own coming last.

As we pray for Russia and Europe to be evangelized, let us be reminded we are indebted to these lands for our light in America. True the church of Europe fell from the heights of living faith in a risen Christ to the depths of formalism and ceremony, and even materialism. Therefore has God judged these lands. May our ears catch what He would say to us through their years of loss and suffering.

Thousands have been inspired by the spirit of prayer in the Moravian Church. Will we not yield to this same spirit today?

It was after John Huss died a martyr to the cause of Christ, that the truth spread in Bohemia, resulting in the Moravian movement. The followers of Huss were almost exterminated through persecution. The few left worshipped God in mountain and cave by stealth. It was then Count Zinzendorf gave his estate in Saxony as a refuge to the scattered church. Followers of Zwingli, Calvin, Huss, and others gathered together at Herrnhut (the Lord's watch). Though good, sincere folks, they had their differences and quarrelled. How to bring these groups together in love and unity was the problem which confronted the twenty-seven-year-old Count.

First, he counselled them all to forget their differences and concentrate on the doctrines they held in common. Second, he plead for days and nights of prayer. Months were spent in much prayer after he had given himself anew to the Lord, and had succeeded in bringing the others to renewed consecration.

At last the great day came. It was on August 13, 1827, that the Spirit was poured out upon them. Joy unspeakable, praise, and worship filled their souls.

Zinzendorf describes the experience as a conscious realization of the presence of the Lord, far exceeding any past experience. He was more real than any earthly thing. Self and pride, envy and jealousy disappeared and but one desire possessed them; to exalt Jesus Christ and magnify Him. The children and every member of the group as well as some who were miles distant experienced this spiritual blessing at the same time. They had sought to prepare for it for several years.

The thought came to some of the members, that in order to keep this blessing it was necessary to continue in prayer. Twenty-four brethren and sisters decided to divide the twenty-four hours of the day among them, each pair taking one hour, so that prayer never ceased night nor day. Later the number increased to seventy-two. As a result of this "Hourly Intercession," as it was called, twenty five missionaries went out from that small community.

Bishop Hasse has said, "More was accomplished in the twenty years following than in any two centuries of the history of the church. John and Charles Wesley were

converted, thousands of hymns were written. The Reformation had its roots in this movement, and foreign missions began with them, fifty years before Carey went out to India. Every country of Europe was touched by these Moravian Christians. One young Christian woman inspired by a recent account of this movement of prayer, has given the hour from five to six to intercession. Not long ago, her mother went to glory in her arms at this hour, and she has faithfully given it to her Lord and His cause. Others are doing likewise. Are you lead, dear reader, to take one of the twenty-four hours, if so please send us your name and address and encourage us by your example.

In these days of His near approach, surely we desire a fresh vision of Him, and will renew our family altars, and also enter into hours of intercession for the quickening of the Church of Jesus Christ in these lands of the great war, where Rome has her seat, and where atheism is enthroned, so that speedily Jew and Gentile may be gathered into the Church of Jesus Christ.

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## QUESTIONS FOR THOUGHT

Are there any faithful Christians? Do we know any? Are they the men or women who know least about the Bible? Are they the ones who love to be entertained? What do we usually find them doing? What will be done with them who are not faithful, at the last day?

Is a Christian who gives one-tenth or more of his income to the Lord giving too much?

Are there any idol worshippers among the members of the Church of Christ? We would be astonished if told to bow down to an image, but are not many putting other gods before Jehovah?

If every one were just like me, would any of the services begin on time?

Is there any command of God (even assembling on the first day) that we are not sometimes willing to disobey?

When did I know my Bible lesson? When have I had a good excuse for not knowing it? Was I doing other things more important?

Would we faint if asked to bow our knees to Jehovah? The grand old men of the Bible could and did bow to God, even Christ himself. Can we? Do we? It would be no trouble at all, were we to see Him coming.

How much easier is it to pay three cents a day for a daily paper. (Yes, just three cents a day, only about eleven dollars per year) than it is to pay two dollars for a religious journal? I hear some one say, "I just can't afford to not know what is going on in the world." True, in a measure, but can you afford to spend eternity in hell?

Can I not learn as readily as others if I try? Am I really hungering and thirsting for righteousness?

Except we deny ourselves, we can not be Christ's followers. Of what are we to deny ourselves? Does he require us to do without sufficient food or clothing? No, it is the extras we should deny ourselves of, those things we want but do not need.

Is it thoughtlessness that makes us double the song book, sit upright during prayer, never speak to a stranger and many other things?

Is not one item of worship as important as another? Are we as anxious to have our part in the song service, prayer and contribution as we are about the Lord's Supper?

When we are gone from the walks of men, what will we wish our children to be doing on Sunday evening from seven to nine o'clock? Will we wish they would read their Bible daily? Will we be anxious for them to go out in society, be a member of various clubs, lodges, etc.? Do we want them to follow in our footsteps? Are we doing the best we can?

Is attending the worship on Lord's day morning the only duty of a member of the Church of Christ? Why do we go, anyway? Is it because we long to be there and can hardly wait till time to go, or is it because we are afraid not to go?

—Mrs. Perry Evans in *Christian Leader.*

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## IT IS SAFE TO TRUST IN GOD'S WORD

I think George Muller held some views that can not be proven by the Bible, but no man ever believed it, as teaching the fullness of divine truth, and nothing but the truth, more unshakenly than did he, and I doubt if any one else ever relied more implicitly upon its pages for guidance. His biographer says of him:

"His main mission was to teach men that it is safe to trust in God's word, to rest implicitly upon whatever He hath said, and obey explicitly whatever He hath bidden; that the prayer offered in faith, trusting His promise and the intercession of His dear Son, is never offered in vain; and that the life lived by faith is a walk with God, just outside the very gates of heaven."

If Muller, in any sense belonged to a human denomination he rose above the spirit of sectarianism and sought to obey and serve the Lord according to the Bible. And here I think the following words from David Lipscomb have a fitting place:

"There are some in sectarian churches who will obey God and follow Him in spite of the sectarianism of the churches in which they find themselves."

—Flavil Hall, in *Christian Leader.*

## SOME MORE COMMENTS ON OUR MAGAZINE

(Printed with grateful acknowledgment to those who have written).

The March copy of *The European Harvest Field,* is such an improvement. I am so happy to get my little magazine each month. Very best wishes and earnest prayers for the success of work being done by all those connected with *The European Harvest Field.* —*Mrs. Graham H. Bienvenu. Prov. De Camaguey, Cuba.*

Thanks for new *European Harvest Field* magazine. She looks nice in her new Sunday clothes. May the circulation increase ten-fold. Pray for this.—*F. Spencer Johnson, Warlingham, Surrey, England.*

Please find enclosed $1.25 for *The European Harvest Field.* We like this last one very much.—*Mr. and Mrs. John Martin, Kinley, Sask. Canada.*

I want to send you a word of appreciation upon the improved *European Harvest Field,* I think it is the best looking magazine that comes to my desk. It is full of good things. Yours by His grace.—*Clinton E. Garvin, Editor of the "Ohio Regular Baptist," Lagrange, Ohio.*

I find *The European Harvest Field* very interesting, and appreciate the prominence given to Israel, which is in accord with instructions given us in *The Word.* The names of some of the workers are on my prayer list."—*Mrs. Harriet P. Stone, Battle Creek, Mich.*

Enjoy the *new* appearance of *The European Harvest Field,* and pray for our Father's richest blessing on all the work it represents." Yours in His Fellowship,—*(Miss) F. E. Weir, New York City.*

I very much like the new form of *Harvest Field.—R. L. McGahen, Leavenworth, Kansas.*

Your magazine in its new dress looks fine and Messrs. Reitzel, Gaebelein, and Haldeman as writers, are special favorites of ours. Our prayers follow the check.—*R. C. Annan, St. Joseph, Mo.*

We received the new *"Harvest Field,* and like it much better. May the dear Lord richly bless its ministry.—*Mr. and Mrs. R. W. Hill, our missionaries in Siret, Roumania.*

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## AN ENCOURAGING TESTIMONY

Just a few lines to let you know how much help *The European Harvest Field* has been to me. Just at the time I needed help, it came with just the message my heart needed. Rest and peace in the Lord which He alone can give to His children in days of testing. Praise, Honor and Blessings be to Him for the instruments willing to be used to make Him known. Enclosed you will find check for my renewal. Mrs. R. W. J.

## A MESSAGE TO BIBLE STUDENTS IN AMERICA

Some kind friend has sent me a copy of "Christianity or Religion," by Dr. Arno C. Gaebelein. Here is a very remarkable book. A handy size to carry about yet packed full of good solid matter. Get it into your head and it will sweep out thousands of mental cobwebs. Get it into your heart and it will give you "joy unspeakable and full of Glory." Every student in U.S.A. should possess a copy. It should be placed in all College Libraries.

I sincerely hope that earnest prayer and sacrifice will be made to save the young people from spiritual disaster. The following ing words on the outside cover of the book are true:—

"Here is a challenge and a call. A challenge to liberal scholars to meet a great argument in a scientific way. A call to re-examine the eternal and unshakeable foundations of Christianity. Christianity is not the product of evolution but supernatural revelation. Christianity is final."

F. Spencer Johnson.

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## HOW THE BIBLE WAS RECEIVED

I wish you could have seen Mrs. Donsky's face when she got the Bible! It seems to be the one and only thing that keeps her alive. As soon as she got home she began reading it, and two hours later came back to tell me, —no, rather to share her joy with me that she has her own Bible, which she does not have to return to the Library, and which she can read and read whenever she wants to!!

I have been watching my Russian readers lately, and I find that, although the Library has two Russian Bibles, they are nearly always out. The Russians are very timid, and many do not even know the existence of free New York libraries. But when accidentally they do find it out they come and hungrily devour the books.

I wonder if it would be possible to get another copy of the Bible for a Mr. Dalsky, from Petrograd? He has heard of you, Dr. Simons, and your wonderful work, and was also in Riga about five years ago when you were there. He has heard of this Bible Mrs. D. has received, and has asked me if possible to get him one, too.

Perhaps you could let me know the price, and I am sure if it is not very expensive the readers will be willing to pay for it. In fact, the Russians are religious, more so than they ever were before.

M. E. B.

(The above was written not in Russia, but in New York City. With Bibles within easy reach here, what must the hunger for the Word be in Russia, where Bibles are really scarce!)

# *EDITORIAL*

## WHAT MAY WE EXPECT IN THESE TIMES?

"IS it not terrible! How can we stop it?" a friend said to me recently in discussing certain teachings and conditions which seemed to parallel prophetically described incidents of the time of our Lord's return.

My reply—"I would not like to see it stop, for I want to be here when the Lord returns,"—rather startled him, but he soon agreed.

We would like to see much that is distasteful, abhorrent and sinful in the world today blotted out and put away, but if it were not here at this time the signs of our Lord's return would be incomplete; partly missing.

His coming again may be indicated by the position of the Jew in Jerusalem at almost any time now, but the Scripture teaches us to look for and recognize numerous contemporary manifestations of Satan. Some of these are so foreign to what the mind of the natural man could conceive that they are difficult to recognize and place where they belong, even though prophetically described for our instruction and guidance.

What man would conceive of Satan as an "Angel of Light" in the present day, or his cohorts as "Ministers of Righteousness"? — 2 Cor. 11, 14-15. Naturally we expect his darkness instead of his light. But he is as manifold and many-faced as a finely faceted diamond, reflecting angle after angle, yet all from one source.

Everything and anything may be looked for which will hinder the preaching of the Gospel, the rapture and the return of our Lord in power and glory. Many incidents and seeming accidents can be explained in no other way. We must expect Satan to appear pro and con, for and against.

The force which produced the American Association for the Advancement of Atheism is the same which creates indifference and apathy in the Christian heart toward Missions.

The mind which conceives schemes to bring enmity between Christian workers and even among leaders, and thus cause the removal of all eyes from Jesus Christ, is the same that cements together the foes of righteousness. In one instance Satan divides; in the other he unites, but always and ever with the sole object of hindering the Gospel.

The subtlety is so hidden, so serpent-like, that even while Christians attack each other—whether on points of doctrine, some chance word or perhaps a distorted or misquoted remark—each thinks he is doing the Lord's work and "fighting a good fight." He may be, but one can seldom fight without taking the eyes off the Saviour. "Fix your eyes upon Jesus" is a good maxim,—and keep them there.

And if these "accidents" and "incidents" abound all around you, recognize their common source if you can, but do not let them confuse or turn you. There will be many "red herrings" drawn across the trail of every Christian in his daily walk toward his eternal home in heaven. But "Fix your eyes upon Jesus" and read the Word, the lamp unto our feet and the light on our path, and keep right on.

The ability to do continuous constructive work for the preaching of the Gospel and bringing in the Kingdom will be denied to every Christian, if it is

possible. The hindrance may come from any one or more of a thousand angles, from the light or out of the darkness, from a friend or through a foe. The origin will be the same,—a conception of the mind of Satan, and always with the one concentrated, definite idea of postponing the great soon coming event of our Christian life, the rapture of the saints, and the return of the Lord with His hosts.

## ALTER FRYDMAN CALLED HOME

THE first servant of the Lord to be called home out of the forces of *The American-European Fellowship* is now with his Lord. Alter Kalma Frydman was a deeply spiritual young Jewish Christian, full of zeal for the Lord and equipped with knowledge and power for service. It was his effort which brought out the first issues of the new Jewish Christian paper, "Der Jidn Krist," a dream come true which gladdened his heart in the last weeks of his life. He had other dreams; some of them he wrote about in the April number of *The European Harvest Field*. But his call has come; his dreams, his zeal, his enthusiasm, his knowledge are no longer available; Alter Frydman has crossed the river. The work must go on, even as he dreamed, and so we pray for a new worker and new works even while we wipe away the tears of parting and as we look forward to the joy of meeting our beloved young brother where the tears never flow, where pain and sorrow are no more. Pray for the widow and little girl, while you read what Moses Gitlin has written of the departure of our brother.

## FOR THE AUGUST ISSUE

The August number of *The European Harvest Field* will present, "Did Our Lord Jesus Christ Claim to be God?" by I. M. Haldeman, D.D., and also the first of a series of articles on "Religious Experiences in Europe" by George A. Simons, D.D., the new General Secretary of *The American-European Fellowship*. Dr. Simons' twenty-one years of personal contact with the peoples of Europe has made his life rich with an interesting knowledge of conditions in Russia and other countries, which he will be able to present in the American pulpit during coming months. Many audiences have already enjoyed hearing Dr. Simons during the past year. He will now be available to speak on the following subjects:

*Evangelizing Europe.*
*Russian Characteristics.*
*The American Religion.*
*The Russian Revolutions.*
*Russia's Religious Renaissance.*
*God's Hand in Russian and Baltic Evangelical Pioneer Work.*

As far as profound knowledge of European affairs is concerned Dr. Simons might have been born "on the continent" instead of in America. Yet it is greatly to the advantage of his hearers that his American birth has given him a broad, unbiased view of affairs in every European country rather than a patriotism born of allegiance to a single monarchy or state. Every church whose foreign board sponsors missionary work in Europe will do well to hear this speaker and will profit largely from his practical answers to the usual questions asked at the close of such lectures.

To make fall and winter dates for any of the lectures of Dr. Simons you may write to him at 156 Fifth Avenue, New York City.

# The Mission Fields of Europe

## A NEW PATHWAY IN THE DARK FOREST

*Brother Morjakoff.*

Brother Morjakoff continues his communications regarding his work of colportage in the district of Petscheri, in Estonia.

In the village of Zabrodye I held home meetings. When I offered my books, one replied to me, "We know you deny our church and our gods (icons or holy images), and you sign your name with blood. We do not wish to abandon our Greek Catholic faith and go over to your faith of the devil. *Your books are from Satan. In your faith one cannot smoke or drink vodka. (?!)*

It was *hard* to talk to such people. But gradually there came in people who were better educated. I showed them the New Testament and talked to them of God's love. I saw an old woman, who had been especially against me, seat herself closer to me and even offer me a seat. The others also began to listen attentively. I had to speak to them for two hours, and when I finally was leaving, I was asked to call again.

In the village of Zamogilye I talked for about three hours with the people who had gathered at a house. The owner of the house asked to be informed when the meeting would begin, as he wished also to be present.

In some places I was asked if it was true that Christ had made His appearance in Russia—there was rumour to that effect in the village, gathered from some newspaper. I explained it in accord with the Bible.

### *A Difficult Question*

In the village of Lebedye I made house-to-house visits. Very attentively did they listen to my words, and thanked me for the talk when it was over. A man asked: "From where has the devil appeared?" I began to explain; the people seemed satisfied. The interrogator then asked for a New Testament.

The analphabets said to me: "It is very possibly a sin that we do not know how to read."

### *"Take a Seat in the Center." The Music Stops.*

In the village of Tekhevizi I came to a house. A man was seated there reading a newspaper, while many other people were scattered about the room. In a corner under the icon was a young man playing an accordion, and in another corner a game of cards was going on. The whole room was full of tobacco smoke.

I seated myself in a corner and the young people surrounded me. All at once the older people said, "Take a seat in the center of the room; we want to hear you." The accordion stopped playing. The card players put off their game. All began to listen.

I spoke, and adversaries at once began to appear. They said, "We must drive out the false Christ." I said, "I do not give myself out for Christ, but I thank Him that He has freed me from sin. In just the same way Christ wants to make you free from sin."

The majority of the people wanted to hear me further. A division pro and contra me took place, and they began quarrelling until I stopped them. Some of them asked me to call a second time.

### *A Bible for a Criminal*

In the village of Gusenitsi I met a former school-mate of mine. Later on he committed a crime, beating a policeman so that the latter was unconscious for several days.

The doer of the misdeed was naturally sent to prison, from where he was released on large bail. He now listened very attentively to what I spoke. His wife opposed, but he said to her, "Be quiet, you know nothing—with us everything is permitted, but these people do not drink and do not blaspheme." The wife then said, "Well, buy a Bible, perhaps you will also stop smoking . . ." They had me stop for the meal and asked me to call again.

### *Attacked by Schoolboys*

Approaching the town of Isborsk, I encountered children coming from school. They said, "Our priest forbids us to read your religious books." A little girl addressed me and said, "You, uncle, gave me a New Testament with a cross on it. I was reading it at school, but our 'Holy Father' snatched it from me and tore it to pieces. He advised us to tear up all your books and to drive you out with a broom."

### *With the Gipsies*

In the village of Vedmovo I happened to come on to some gipsies. They asked me how to soothe God, and even offered me some time."

In the village of Lebeschi I was told, "All is good with you, but you do not acknowl-

edge the cross of the churches." I began explaining in accordance with the Scriptures. Then I was answered, "Well, that is right; it seems to me that we do not know the Scriptures. Bring us a large Bible next time"

*God's Faith*

In the village of Zabrodye I was asked, "Tell us, are women admitted into your faith?" I answered that there is no special faith for us, but that God says, "Have faith unto God" (Mark 11:23). Then God will inscribe us in Heaven in the Book of Life.

*Hostilities Calmed*

A man bought a religious book from me on credit. I paid him a second visit. When I entered he pretended to sleep. An angry old woman approached me, shaking with anger, and said, "What should I do with you?" I answered, "You may scold me or even beat me, but I will thank the Lord." I saw that she was becoming calmer.

The owner of the house got up (he had become tired of simulating sleep)! He brought his New Testament and a conversation grew up between us. When leaving the old woman who had at first been so angry said, "Come again to us for a talk."

In another house a sick man became interested and asked me to call once again.

*As In Hell*

The so-called "Butter Week" ("maslianitsa") is just being celebrated by a carnival. From all directions the peasants are driving to town to the "walk" (to be on the spree), in order to enjoy themselves. There is noise and shouting and drunken songs. It is a kind of uninterrupted noise from Hell. Yesterday a man from our village was murdered in Isborsk. Another was dangerously wounded. Many persons have been put in jail for disorder.

I went to one who is seeking God, and together we read God's Word, sang a hymn and prayed. Until midnight we rejoiced in the promises which God has made.

*A Commenced Conversion to God*

We got up early at sunrise. Our hearts were full of joy, as we said a prayer. There were three souls: the wife of brother Isakoff, his daughter-in-law and his son. For the first time they opened their mouths to confess their sins. Praise be to the Lord! He leads the souls out of darkness!"

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Please send more Bibles, New Testaments and Tracts.

Heartfelt greetings to all that love the Lord.

(Signed) Ivan Morjakoff.

(This name in English means John Seaman.)

## PROGRESS IN ROUMANIA

By *Richard W. Hill.*

Siret, June 14.

On May 19th and 20th we had the largest and most blessed conference held in Siret. Believers from 25 different meetings were in attendance. Some came even from Transylvania. The Lord worked in mighty power, and every one in attendance felt how the Spirit spoke through his servants. Fourteen believers were baptized. On the 21st we had a largely attended Bible Class, which was of great blessing to all.

We look back five years, when we first moved to Siret, and wonder and worship, for the Lord has indeed done great things in the last five years in this part of Roumania. Five years ago there were only two meetings with very small attendance, perhaps 25 in all. Now they number in the hundreds, and some have quite a large membership. All this in spite of the most bitter opposition and persecution. Some brethren have been imprisoned, some even beaten till the blood streamed, and yet, the blessed Gospel is being proclaimed as it never has been in this part, and so many calls come in from various villages to send some one that we are compelled to deny many.

We could easily use ten more native workers, for there is indeed a great hunger for the Word being manifested wherever we go. The Sunday School work is also growing, and lately we have commenced work among the young people. May His blessing rest on it all!

There seems to be greater religious freedom under the present government, and we believe it is a direct answer to prayer that has been graciously heard.

Our native helpers, six in number, are busily engaged in spreading the "Good News" in the various villages, and are working among Germans, Rumanians, Ukrainians, Poles, Hungarians, Russians and Jews. The field is large, many nationalities, and the harvest is ripe, but Oh! so few workers. Pray for us, dear friends, that the Lord will raise up more native helpers, that all requests for visits may be answered.

Thousands of copies of the Scriptures and tracts are being distributed in eight languages, and we feel much encouraged in this part of the work.

We thank all the dear friends and readers of *The European Harvest Field* for their prayers and interest in the Lord's work in this most needy land. Let us be faithful in our particular duties, whatever the Lord may have given us to do, whether on the field, or at home on our knees!

Greetings to all who love the Lord!

## THESE SERVE IN POLAND

June 5.

Your letter and check for May allowance for Brother Gielec, Prystupa and myself received. The voucher signed and returned here. We all thank you very much.

There was a conference of the workers in Poland, here in Brest last week, and we had an opportunity to meet together, Brother Geo. Nazaruk, Prystupa and myself. At this time we took our picture and send you one.

**Brothers Prystupa** (standing), **Kovalchuk** and **Nazaruk** (front).

I thank you very much, Brother Smith, for your good encouraging words. I am surely thankful to God for His wonderful direction. He has put me in a very needy and important place. The Lord is blessing the labor of the brethren richly. Brother Nazaruk is getting ready for a great baptismal service. Many are wishing to join the Church.

Brother Prystupa is very anxious to build a meeting hall. They have already bought a lot, but are not able to buy material to build a hall on it.

Brother Gielec asks me to come to Luninice for a few days to help him. There are many souls waiting for the baptism. There is a great season in Poland now for the converts to be baptized and to join the church. There are no church buildings here with the baptistries inside like it is in the United States and thus we baptize in the river, and the time for it is the best in summer.

I can go and investigate Galicia if you wish. Wish you would give me the address and the name of the person who asked you for the raising of $5000 to establish a permanent Bible School there.

We like the magazine very much. I save every copy of it. There is good rich food in it and I wish to translate those good articles into Russian from time to time. I gladly recommend my friends to subscribe for it.

I have written a long letter again to Brother Sizemere and the church in Amarillo, Texas and some others and shall write more to others.

I received a good long letter from Brother J. B. Epp. I thank the Lord for him.

Sincerely yours for the Master,

J. Kovalchuk.

Greetings from Brothers Nazaruk and Prystupa.

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## A SATISFYING MISSIONARY TOUR

Warszawa, June 12.

Since May first, I was privileged to hold forty meetings. Some were evangelistic, some doctrinal, some young men's meetings and some for young people or Sunday schools. As a result of last summer's Bible course, some missionaries organized in their sphere of labor Sunday schools. One brother organized four of them. I visited some of these schools recently and examined the pupils and found that they had done some real work. Indeed, I was astonished. Among the many meetings, I held upon request a young men's meeting. God blessed the message wonderfully, I think every one prayed, saved and unsaved, for many were convicted and the Spirit of God carried the message home to the hearts.

My heart was also encouraged by the good news which some brethren from Wolhynia brought that my labor last winter among them was not in vain. A number of souls were saved, of whom I did not know anything, but who were recently baptized and taken into the fellowship of the assemblies. I do praise God for the tokens of His love which are the only real encouragements and my only real compensation and my great joy.

In the course of the month, I was able to preach some wedding sermons to great audiences, and stood also by the coffin of a young man, who had been called up yonder. At such occasions people flock together from far and wide. Since funerals are the only occasions where the Gospel may be preached

under the open heaven, we make use of them to tell men and women of the one thing that is needful.

Since I was several times invited to a conference of missionaries, I spent several nights and days on the train to an fro. In order to keep awake, we sang songs and when tired we told the listeners about Jesus and handed them some good Gospel literature which were soon means of discussion. One night we spent dealing with Jews. At the conference I was witness of the hunger among Jews. I saw hundreds of young Jews listening for hours to a Gospel message without disturbance. The Jewish literature on hand was far too small to satisfy the intense hunger of these Jews and a little that was available caused almost trouble.

Outside of these ministries, I was permitted to rent a meeting-hall in the city of Chelm. It costs about $100 - 120. I paid a little less than a hundred, but they need some chairs and table yet to make it complete. Meetings may be held for Poles, Russians and Germans and Jews. For the present meetings are to be held for Russians and Germans. Scores of soldiers of the near-by garrison attend the meetings. If only somebody might be found who would take care of the rent, $100 a year.

At the same time I was able to place another order with the printer for about 60 to 80,000 Polish Gospel tracts from 4 to 20 pages. I have not as yet enough funds on hand, but trust that God will supply the needs. When you read this letter they are to be ready for distribution; 10,000 tracts cost from $10 to $15.

With other missionaries together, I was able to help lead a number of souls to God. I think there were about 30 or more souls who were dealt with in one evening, with whom we prayed and who expressed the desire to be saved. Fr. Stettler.

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## UNSIGNED, FROM SOMEWHERE

April 25, 1929.

Dear and honored brother in the Lord:—

I have just received your long-awaited letter of April 5th. I have also received the fifteen dollars, for which I send you your receipt. I am heartily thankful for it.

During the period since the receipt of your letter we have passed through a dreadful and anguished time, and from day to day the difficulty and trouble increase for us who are working in God's vineyard. A large number of brethren are banished, and some have become unbalanced because of the trouble and difficulty, because they could not endure the persecution. I trust that you have perhaps read elsewhere the news of the religious persecution in our fatherland, for it is impossible to express with a weak pen all that we are feeling.

I who write these lines have passed terrible years in exile in Siberia under our old administration, for the sake of the Gospel, and so I know how hard and terrible it is to take up one's cross and carry it. For we are entirely uncertain, and know not what the morrow may bring; but this we know well, that we, the children of God, must through much tribulation pass into the kingdom of God. Although in our land we have become inured to hardship and pain, we have been hated as Jews, and presecuted as Jewish Christians; but still we are not deserted.

Many of the mission stations have been officialy closed, and this dreadful situation has caused us much sharp pain, but still we understand that all things work together for good to the children of God. The various groups of Evangelical Christians are uniting to lift their hands in prayer to our dear heavenly Father and to pray that help may come to us from His throne of mercy, so that in our own land we may have freedom to proclaim the Gospel, like our dear brothers in other lands.

But in spite of all the repression, hatred and persecution, still sinners are coming and seeking salvation. The Jews are seeking their promised Messiah, whom the prophets have foretold; and the Gentiles are seeking Jesus the healer and deliverer, who received sinners. National hatred accordingly disappears, when Jews and Gentiles unite before the gracious throne of Jesus Christ, the King of the Jews, Who died for our sins and rose for our justification; and when they join hands and greet each other with a holy kiss, then comes new life and welcome joy.

Accordingly I turn to our dear bretheren in the Lord, that they may not forget us in their prayers and may go forth with us into our tired and suffering land, so that we may fulfill aright the charge we have received from God, and may be restored anew with the strength of God through His Holy Spirit, that we may be able to quench all the fiery darts of the wicked one and to end our course; so that we may be able to say with the great apostle Paul, "I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give to me on that day." (I Tim. 4:7-8).

I am once more heartily thankful to you for the gift you sent, and it has come exactly at the most opportune time. For us this has been a year of suffering and famine, but the Lord always cares for His own, who trust Him and hope in Him. I am now at liberty and ready to send you information which will interest you, and to answer your various questions.

# At the Radost Bible Courses

## ALTER FRYDMAN CALLED HOME

### Radost Will Miss This Consecrated Young Jewish Brother

Radost, June 6.

Dear Mr. Smith:

Our dear Brother Alter Kalman Frydman has fallen asleep in the Lord this afternoon at two o'clock, after ten days of heavy sickness, a sharp attack of tuberculosis, which he evidently contracted last December after he caught a cold during a colportage journey in Wolyn.

This was a busy afternoon in endeavoring to make arrangements for burial, as the problem with Hebrew Christian belonging to a non-conformist group is a heavy one when it comes to finding a cemetery which would accept him, at a low or moderate price. I believe the Lord will help us in it.

**Alter Frydman and his Family**

Only last evening in preparing my lesson on the 16th chapter of Mark and looking for fitting aphorisms. I came across a thought of Mr. Ivan Panin which reads:

"It is a mark of truth that Jesus cries, 'Thy will be done!' before "My God, my God, why hast Thou forsaken me?" Invention would have reversed the cries. How true I find this tonight. We prayed yes, dear Brother Frydman with us, that God's will be done, and now that the Lord has taken away him whom He loved, we yield in submission.

Only last Monday the dear boy (he was only 23) asked me to read him something of the Scriptures, while I helped his wife to care for him. I asked him what to read, to which he replied: "Read me something fitting my case." I read to him about Hezekiah's sickness, about Jonah's prayer, about Job's troubles, the 72nd Psalm. I called his attention to the fact that these men being in trouble — such deep grief — were conscious that God is nevertheless the Savior of their souls and rejoiced in their hope of eternal glory.

"Oh, yes, thank God for that" said dear Brother Frydman.

Am hasting to send you the enclosed photograph of our late dear Brother Frydman with his wife and child. It was taken at his last trip to Warsaw, on May 27.

On Tuesday, or was it Wednesday, he asked Miss Olga Aigel to read to him from the Scriptures, and he rejoiced in 2 Cor. 5. Oh, it means so much for a Jew to be freed of the fear of death because of the Messiah's finished salvation. Praise God!

And now we will seek by God's help to be loyal to "true religion" as James said, in thinking of our Christian widow, and the orphan. I believe God will show us a way whereby this dear widow and her child may be helped without too much burdening our *Fellowship* with mere charitable work.

I may write you a little later on this. In the meantime if you could afford to send for June and July Mr. Frydman's allowance it would help the widow greatly, as she has no means for living, other than her faith in God and her own hands, after she gets quiet and recuperates.

We had to forward some money to help out this brother. We did our level best to "save" him. You will get the statement on this in our June account. Moses H. Gitlin.

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## BROTHER FRYDMAN'S DEPARTURE

*By Mrs. Clara S. Gitlin*

We are very sad about the death of our beloved brother, Alter Kalma Frydman. We do miss him very much. We desire our friends to pray with us that our good Lord may raise up some one to take the place of our departed brother to edit his beloved evangelistic monthly *Der Jidn Krist.*

It is over three years since our Brother Frydman came to our school at Radost. He was full of interest in Christianity. I will never forget his earnest face, and his very

tolerant questions. It seems to me that our Brother was the first Jew whom the Lord brought to our place, who did not enter into any of the usual discussions. He had just an intense longing for a pure and godly life. After permitting him to stay in school, or rather in our school home, a few days,—that he might see what Christianity means in the lives of our students,—Brother Frydman was genuinely converted, showing in his life afterwards good proofs of it.

His life was changed and he became a very happy Christian. Instead of broken down health,—because of his former sinful life,—he began to pick up in health and his pale face shone with the Holy Spirit.

From the very first days of his new life he was longing to be a witness to his people, especially to the Chasidical Jews,—the class of which he came. In order to be, as Paul of old, a Jew to the Jews, he let his beard grow, wore long garbs and the little tip-top cap, and loked indeed like a typical chasid. Thus he would go out to the city of Warsaw or nearby towns with a load of Christian literature, testifying to Jew and Gentile of the great things God had done for him.

Later on he got a clue for other effective methods of work. He became a member of the Society for Prevention of Cruelty Against Animals, and got an appointment from them to oversee the district of Wolyn. He would come into a town, visit there the priest and rabbi, tell them of his mission and testify to them also of Christ. His last invention was the printing of time-tables for the summer residential line from Warsaw to Otwock, giving on the other side Christian messages.

In about seven months after his arrival he was baptized in Radost on our school grounds, by the former director of the school, Rev. Arthur B. Bowler, on the first of May, 1927.

Earning only $10.00 a month, he decided to edit and publish a Jewish Evangelistic monthly, giving of his feeble health and meagre means for it. Seeing how gifted he was, we called our brother to take charge of our Bible depot. Our *Fellowship* then took over the expenses for publishing the monthly.

Our dear brother was dreaming dreams of doing a more intensive work for the Lord. He was about to organize a Hebrew Christian mutual aid society. Knowing fairly well Esperanto (as well as Jewish, Hebrew, Polish, Russian, and Bohemian), he hoped to send out literature to the Jewish participants of the movement. He had also drawn up last the constitution for the society to do rescue work among the fallen women of Poland.

On June 6th after four months of suffering from severe hemorrhages, the Lord called him home. It is precious to have witnessed how until the very last he did his level best to go on with his work.

During the last days, when he began to be conscious of the termination of his earthly life, he sent for Brother Gitlin, asking that some brother take over the publishing of his paper. He asked that the Scriptures be read to him, and his face shone as he heard Hezekiah's prayer and that of Jonah. *"Yes, thank the Lord"* said he as Brother Gitlin commented on the words, *"Thou hast cast all my sins behind thy back"*.

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## A BROTHER OF MAN

"Bear ye one another's burdens, and so fulfill the law of Christ"—*Galatians 6:2.*

Did you give him a lift? He's a brother of man
And bearing about all the burden he can.
Did you give him a smile? He was downcast and blue,
And the smile would have helped him to battle it through.
Did you give him your hand? He was slipping down hill,
And the world, so I fancied, was using him ill.
Did you give him a word? Did you show him the road?
Or did you just let him go on with his load?
Did you help him along? He is human like you.
But the grasp of your hand may have carried him through.

Did you bid him good cheer? Just a word and a smile
Were what he most needed that last weary mile.
Did you know what he bore in that burden of cares
That is every man's load, and that sympathy cheers?
Did you try to find out what he needed from you,
Or did you just leave him to battle it through?
Do you know what it means to be losing the fight
When a lift just in time might set everything right?
Do you know what it means—just the clasp of a hand
When a man's borne all that a man ought to stand?

—*Southern Churchman.*

## PROGRESS OF THE BIBLE SCHOOL

*By Moses Gitlin*

". . . Thou shalt call and I will answer thee . . ." Job 14:15.

Radost, Poland, May 3, 1929.

I managed today to prepare my Bible lessons for three days ahead, which gives me a chance now to write to you a few extra lines.

I am enclosing a few unsolicited testimonies about our work here, in the form of letters, which might be of interest to you and perhaps for the magazine.

I am also enclosing two group photos. These were taken by one of our students.

Only this Thursday a Jewish young man came to our school, inquiring about Jesus and His doctrines and disciples. One of our workers gave him ample time. He remained for the evening devotions, which for his sake took on an evangelistic coloring. Then he came to converse with me. He manifested a somewhat arrogant spirit, being deceived by his own importance, knowledge and the superiority of his liberal Judaism over our "hypocritical" claims for faith in Christ. I was

**GROUP OF STUDENTS AND WORKERS AT RADOST**

**First Row Below:** Anton Haponuk, Ukrainian; Iakov Repecki, White Russian.
**Second Row, Sitting:** Artem Kazimirski, Ukrainian; Emil Baumgarten, German; Moses L. Schiff, Jew; Wladimir Husaruk, Ukrainian; Moses H. Gitlin, Jew; John Gordiuk, Ukrainian; Isaak Sofer, Jew; Daniel Sheida, White Russian.
**Third Row Standing:** Serafim Kazimirski, Ukrainian; Alexey Snitko, White Russian; Prokhor Paleiko, White Russian; Nikita Korniluk, White Russian; Pawel Ilich, Ukrainian; Karol Shalomski, Pole; Nikifor Chipirko, White Russian.
**Fourth Row, Standing in Between the Third Row:** Foma Yewshun, White Russian; Ignat Ostapowich, White Russian; Vasil Sieryi, White Russian.

I am sorry to say owing to sickness he had to leave us. We hope to take a better and larger picture of the student body on the closing day of the school. One more student had to leave us on account of sickness, so that we have now only 13 studnets.

So far as "mouths" at the table are concerned, we have now 13 students, 3 men workers and 2 women workers in all 18 souls. It takes about $10.00 a month per capita to provide food, heat, laundry etc.

led to disregard his trend of thought and sharply turned the conversation to the question whether in all this knowledge he also knows the means for living a clean life and to assure himself of the possible life to come. To my great surprise, he, too, turned out to be different; his haughtiness and self deception was gone and humbly like a child, nay like a sinner, he said, he confessed that this is the very things he is longing for and searching for in literature and in society.

I immediately testified to the power of Christ in the life of an adolescent, in my life, and those that sat near us. He had to go for the train, but left us differently than when he approached us. One has to spend several hours and a little money in order to reach us from Warsaw or any of the nearest Jewish towns. So we thank God for the spirit of interest which is so manifest now among the Jews to the Gospel.

When returning home from Warsaw, I have noticed time after time how certain Jews followed us with their eyes, to see in what carriage we will enter. They follow us and at times are the first to open the conversation.

Have you ever seen Roman Catholic pilgrimages to sacred shrines? Well, this is about how it looks when small groups of Jews keep coming to our school grounds on a Sabbath or Lord's day—with no other purpose than either see these strange people, "Hebrew Christians," or still better, to learn to know what after all is the truth about that Jesus.

There are two other missions in Warsaw for Jews beside ours. One is the Anglican or Episcopalian. They have a seating capacity for about 150 people. The Mildmay mission to the Jews have their meeting in the home of the missionary, the room accommodating some 50 people. The rumor about two halls accommodating 1000 people each is untrue.

Some years ago a Gospel mass meeting was held for Jews in connection with the Hebrew Christian alliance conference. This meeting was in the hall of the Russelite sect. There were some 500 Jews present then. That is the biggest meeting I know of.

Neither do I know of any repeated meetings, although we have what may be called after meetings. This, however, is true. The Jewish young people are so crowding the mission halls that the Anglican mission had to issue admission tickets to the more earnest Jews; the Mildmay mission has to bar the gates after the hall is filled; while we had to change our meetings from 5 p.m. to 10 a.m. on Saturdays in order to keep back the crowds and have a more select audience. Not all who come are genuine inquirers. However, there is a spirit of inquiry.

Only last Saturday the young man whose biography I am sending you during his sermon read a poem written by a young Jewish poet, describing his experiences in the Warsaw hospital for veneral diseases. What a consciousness of sin; what a lamentation over lost faith; what an envy of the "Christians," who, bad as they are, have some one to whom they can turn and react differently at time of operations and be different in the last moments of life. He calls Jesus by the proper name Jesus, and not by some nickname as Jews used to.

That many of these Jews are earnest and that some of these make genuine Christians may be illustrated to you by the fact that one of our converts, Brother Henry Kolakow, being imbibed with the Russian evangelical spirit as to the need of abiding by the ethical teachings of Christ even in this age-dispensation, has been called to the compulsory military service in Poland. He refused to take up arms for which he was sentenced to four years in prison, two of which he already fulfilled. Recently I was invited to visit his sister and brother in law. They received us very kindly. For the first time since they know us—over four years—they accepted a little help from us in the form of loan, being now in need. They believe now that their brother is earnest and that he is a very fine young man in spite of his having become a "renegade."

I received from him recently a very precious letter in Polish, and several days ago a post card in Russian. He knew neither of these languages before. The prison is turning to be a blessing to him. He is a true Nathaniel, in whom there is no guile. He is very much beloved in prison, and while so many folks are sad there for this boy being in prison, they are nevertheless glad for what he means to them. He learned there shoe making and is now the head of the shoe repairing department. There are a few Gentile brethren in the same military prison. They are having meetings of worship, and Gospel meetings as well.

Pray that the Lord keep us mightily in His hand, under the protection of the blood of His precious Son that the Evil One may have no power over us to spoil or weaken our testimony, but that in the power and manifestation of the Holy Spirit we may preach the unsearchable riches of Christ, being also the living epistles of Christ, seen and read by every man.

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## FORMER STUDENTS TESTIFY

Porth (Glam), Feb. 6.

It gives me a great pleasure in writing to tell you something of what the Lord has done for me.

I was born in the land of Ukrainia, which as you might know has been under the rule of Russia for centuries. Although many smaller countries have received their freedom, this land with a population of 40,000,000 still remains under that great Soviet regime, and a part of the Polish Republic. I am sorry to say that it is still in the bondage of sin and iniquity. Many of the people have emigrated to South America, and have written to me from Brazil, asking me to come and help them in spreading the Gospel among their fellow-country men. But they say that they cannot support a missionary; therefore, pray that the Lord if He wills may open the way for me to go to this

people and tell them of the love of God in Christ Jesus who died for them that they might live.

My conversion took place in 1920 and after realising from what I had been saved, I prayed to God that He might make me an instrument in His hand to help others as I was helped.

God began to train me in some wonderful ways. While going about from village to village with the young People's Society I had now and then an opportunity to witness to my Saviour Jesus Christ.

In 1922 I was called to the Polish Army, (in Poland Military service is compulsory). There the Lord in a special way tested me, and it was revealed to me that I must take up the study of the Word of God in order that I might be able to tell in a more efficient way of the love of God, as it is revealed in Christ Jesus. Where could I go when in that land of Poland with thirty millions of people, there was no Bible School?

In 1923 news arrived that God had sent a man, a missionary from America, Mr. Moses H. Gitlin, who had opened a Bible course in Radost near Warsaw. I prayed to God that He would open the way for me to go to that School, where I could be trained for this work of preaching the Gospel of Christ.

On my arrival home in 1924 I wrote to Mr. Moses H. Gitlin, asking him to accept me as a student, and in answer to prayer I was accepted. When I arrived at school I was delighted to meet there several nationalities such as Germans, Jews, Bohemians, Russians and Ukrainians, all of whom spoke their mutual language, Russian.

I shall never forget the time spent there in the presence of the Lord,—and it was from that *Radost Bible School* that the Lord led me to go on in preparation for the great work. Mr. Moses H. Gitlin with Mr. Arthur B. Fowler were used of God to send me to England to *The South Wales Bible Training Institute,* where I have been already two and a half years.

My time at B.T.I. is coming to an end, but when I look back, I can see, that were it not for Mr. Moses H. Gitlin (humanly speaking) I would not be here in England and then several souls that have been brought to Christ through my ministry would never (again humanly speaking) have known Jesus Christ as their Saviour. Therefore I heartily recommend to all who take interest in *Radost Bible School,* to go on with the good work, for it is not in vain, and only eternity will reveal how much you have done by supporting and praying for that school.

Now I ask your prayers, all who shall read this short account of what God has done, and will you pray that the Lord will guide me in all my future plans as to what I shall do after July, when my training at B.T.I. finishes, and that He will open the way that I may go to the right place and that He may use me to bring many to the knowledge of Salvation through Christ Jesus our Lord. Basil Bura. Ps. 73:28.

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Chicago, Ill., Jan. 28, 1929.

I am very thankful indeed for receiving your kind letter.

I count it a great privilege to write a few words about Radost. There is so much to write that I hardly know where to begin. Every day's life in Radost meant very much to me and to describe or picture all the life there, would take dozens of sheets of paper; this must be only a brief account.

Radost is more than a Bible School; it is more than a Mission Home. It has meant much to me because my every day's experience in growing in the grace of God, became precious days in that place, days of coming to the Red sea with the enemy behind.

If we were to ask many saints what Bethlehem means to them, they might be able to write volumes, but its real meaning would be impossible to express. To one who has experienced the love of God, Bethlehem means more than merely a geographical place in Palestine. The precious name of Jesus is connected with it. Bethlehem without Jesus means nothing.

Radost itself, as a place, is beautiful, an inspiration to a painter. It was not that beautiful part of Radost which attracted me, but the Spirit of God that is manifested there, Jesus who lives there. When I think about Radost, the Christ-like humble servant of God, Moses Gitlin, is before my eyes. It seems that God has created that place together with him.

Many a Jew, though terribly opposed to the Gospel of Christ, is drawn there, not knowing the Power that is drawing him. Many have walked even 18 miles to spend a few hours in Radost. The drawing Power is the Holy Spirit working through the wholly consecrated life of this servant of God, whose every action testifies to His guidance. I believe that the work of God, especially among the Jewish people, would be more successful if those who are striving to serve Him, would serve in the power of the Spirit as does Mr. Gitlin, instead of serving for the sake or good will of man.

I trust that this great work will continue and am sure that many more will find the peace and joy in that place which I found, and which is obtained only through the Lord Jesus Christ ministered to man by such faithful and consecrated servants of His. May God bless this place and make it a blessing to others as it has been and still is to me.

Leopold Cwi,
Student of the Moody Bible Institute.

## A SISTERLY REUNION

Radost, Poland, May 22nd, 1929.

Beloved in the Lord Jesus Christ,

"God understandeth the way thereof, and He knoweth the place thereof." (Job 28:23)

In April with this verse and other passages, God made me to understand that another of His blessed surprises was just around the corner. Then, with the word on April 29th that Miss Rhode expected to reach Warsaw the next morning came the conviction that the corner was just a few steps ahead. That same week one of the blessed surprises came into full view and another seems to be looming up more and more distinctly. The first surprise was that Miss Rhode and I should be able to have a little home together near the Bible School at Radost where there is opportunity for Christian fellowship and where we can study Yiddish and Polish and have the benefit of the fresh, bracing air and the quiet of a country village. The second surprise came into view when Mr. Gitlin suggested that we could begin some real work this summer with the Jewish children of Warsaw. He offered us the use of the buildings at Radost, which will not be needed for the students during the vacation period.

We covet your prayers for God's help with the language study and that He will undertake and help us to reach some of the children.

We are encouraged by Mr. Gitlin's promise to help us, but we shall have need of sufficient funds with which to feed them. It will be necessary to have about five dollars for each child for ten days. It seems such a great opportunity. If the Lord puts it on your hearts to have a share in this work, gifts may be sent to the American European Fellowship marked "Warsaw Fresh Air Fund." Grace Mott.

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Again, "The Lord hath done great things for us whereof we are glad." (Psalm 126:3).

We do praise God for answered prayer. First, that I have obtained a visa and was enabled to enter Poland. Second, that God has given us a little home for the summer. Third, for funds that made possible the purchasing of needed supplies. And fourth, for bedding, towels; etc., given us before sailing, which remind us of the thoughtfulness of some of God's children in America and which we find most acceptable.

As is already mentioned above, Mr. Gitlin, Miss Mott, and I had a conference together as to what steps to take to get located and started, shortly after my arrival. It was necessary that we find a place to live, so Mr. Gitlin suggested that we get located here in Radost for the summer and bring Jewish children out from the filth and heat of Warsaw's slums. It is delightful here for children; the fresh air, the large pine forest cleared of underbrush, and the long stretches of sand make it ideal for this purpose. We have prayed about it and feel that this is what God would have us do. It will be a wonderful opportunity to teach them about Jesus and the Word, Gospel songs; etc., and will help us to reach the women and children later. Jean W. Rhode.

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## JEWISH SISTER IN UKRAINIA

May 12th, 1929.

Please accept my hearty thanks for your good letter and for the money you sent me.

Until to-day I have not received the same, but I do hope to receive it soon. When I was left without a penny, I entered a hospital as a nurse. This was the will of my Heavenly Father, who directed my steps clearly and definitely. It was not easy for me to remain absolutely alone in the village, where there were no children of God whatsoever gathered and where the need of soul and body was so great.

Jesus and his grace are all-sufficient. He gave me the strength to go my way very quietly, in order that I may serve Him and introduce Him to those who are not acquainted with the Lord.

It is one year already since I wrote you. I plan D. V. to return to the city of Kiew, in order to continue this service among my Sisters and Brothers as far as He gives me strength to do so. Probably you will understand very well, the reason, why I have as yet not written to my friend, who has an open hand for me. Please, accept my cordial thanks for all. I am greeting you and all our Friends in the Lord. Ida Tagai.

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## MESSAGE FROM THE CRIMEA

Feodosia, Krym, April 16.

I received your periodical *The European Harvest Field,* as well as your letter from March the 9th.

I was very glad to receive your periodical, *The European Harvest Field,* even though I don't master the English language well enough for to understand all in it. But some I was able to understand, and it was about Moses Gitlin and his return to Radost. It did me good to read about him.

I am awaiting your reply, with a brotherly greeting in Christ Jesus, Moses Fiedler.

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## ALTER FRYDMAN'S BURIAL PLACE

Radost, June 8.

After some efforts, and thanks to the interpelation of Pastor Carpenter, of the Anglican Church in Warsaw, we were granted permission to bury our loved one in the Lutheran cemetery in the near by village Alexandrow, some three miles from here. The funeral procession is to leave here at 10 a.m. today. Moses Gitlin.

## IN THE PIRDOP DISTRICT

*By Dimitri Donkoff.*

Sofia, Bulgaria, Apr. 10.

My dear Brother:

It is the seventh month since I began the Gospel work in Pirdop District . . . one town and eleven villages, with 25,700 inhabitants living in 6,690 houses.

I was able to travel on foot all over this district, visiting 184 houses, where I was accepted very cordially and had the opportunity of speaking about our Lord Jesus Christ. I saw the miserable condition of the people and how ignorant they are of the spiritual things.

It is fifty-one years since Bulgaria was liberated from the Turkish yoke, and it is a great sorrow to me to tell you that the people of this district have not seen an Evangelical preacher. They have not heard the Word of God in Bulgarian language and never have seen a Bible. The priests read and sing the Gospel in the State Church in Slavonic language which the people do not understand. They tell the people when to feast before Christmas and Easter, and that is all. Who is Jesus Christ, and what He did for the sinners, what is the work of the Holy Spirit, they know nothing about these things.

In 1925 and 1927, the Evangelist, Rev. Paul M. Mishkoff came to Pirdop and conducted a week Evangelistic meetings in the public reading room with wonderful results. Then we saw many coming to Christ.

In my visitations I not only speak to the people about Christ and His Salvation but I am distributing tracts and Gospels. I have found that fathers and mothers in many homes can't read and write. But their children who are going to school are able to read to them the tracts or the Gospel which I leave at their homes.

When I give tracts or Gospels I compel the children to choose and learn some verse from the Word of God, and on my return they recite it as soon as they see my face. Then I begin to explain what the verse means and thus our Bible lesson starts, and also our preaching.

I have recently visited seven villages and when I begin to talk the people about the Bible, they said that the priest has forbidden them to read the Bible for themselves saying that only the priest is able to understand the Word of God.

Of course, I told them that that is wrong and that the Lord wants everybody to study the Word for himself. Then I read some portions of the New Testament and prayed. At the end of this meeting each one of them bought a Bible and went happy to their homes.

Recently I have attended a village funeral. The priest only sang the Gospel in Slavonic language and said nothing to the sad people about the life after the death. Then I asked permission to say something to the people about what the Bible says of the other world. The priest said: "All right, speak as long as you want." I read John 14. "I am the life and the Resurrection." Then I spoke what Jesus Christ has told us about the life to come. Then I read Psalm 23. O, I wish you could see the faces of those sad hungry souls . . . how eagerly and thirstily they listen to me!

After the service, the priest came to me, thanking me and said: "We are not prepared for such work as yours."

I have clothed and fed twelve children of the thirty hungry and naked orphans. I gave dinners to 124 persons who visited my house. I have worked hard and succeeded to close the saloons in the village of Onshantizi.

Yes, the Lord has been with me in this work and He blessed all our efforts to save souls in this dark corner.

Our need is: $84 per year for traveling expenses. It is not possible for me to travel on foot everywhere. $30 to buy 200 Gospels and 50 Bibles to be given gratis to the most poor people who are continually begging for such books. $108 per year to pay the rent of the hall where we have our regular meetings.

I am also enclosing a map of Pirdop district, where I work. You can see for yourselves the places, their names and the figures of the inhabitants.

Brother, please pray for me. I need your prayers when I go from village to village carrying the good news of Christ's Salvation.

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### A Sermon to Carpenters

At the village of Rogovo I had house to house conferences. At one of the houses a number of carpenters gathered around and listened very attentively, stopping their work. I furnished them with books.

I was invited to the village of Milisi. I entered a house where the owner was selling of all his furniture, a large number of people being present. When I left for the next house *all the people followed me.* One of them set difficult questions to me, but God marvelously helped me to respond. We talked until late that evening, and when I left, I was invited to call again.

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### A Meeting for the Young People

In the village of Luki we held today for the first time a meeting for the young people. We read God's word, sang hymns and prayed. Two new souls have found their way to the Lord and repented.

## FROM THE CRIMEAN FIELD

Feodosia, June 12.

Peace unto you! I am informing you that not long ago I received a check for $35.00, apparently for me. I am exceedingly grateful to the Lord for His unfailing care for His children, and also thankful to the brother who sent the funds, to whom I have sent a letter of thanks. May the Lord repay him hundredfold.

I must say that the need for these funds is very evident, now that I am receiving them. But I am grateful to the Lord for all, however bad it may be, if so it be His holy will.

Now I desire to tell you about those joys which the Lord has given me. First of all, I was invited to a German colony where an impressive baptism of 19 young souls took place. With tears they related how the Lord had found them in this world of darkness and error. The entire meeting was moved to tears of joy while listening to the joyous and wonderful stories of conversions, and not in vain has it been said that the angels in heaven rejoice more over one sinner that repenteth than over ninety and nine righteous persons who need no repentance. (Luke 15:7.)

Then baptism was administered. In spite of the bad weather, very many people were present,—about five hundred persons.

From there I went to the chief city of Crimea, Simferopol, where I also preached the Word for prayer among Russian brothers and sisters. They also have a Hebrew sister. There I also saw Brother Kolesnikow, who had visited the World Baptist Congress in America, who told me much about spiritual life in America. After hearing this brother I feel that perhaps the spiritual condition of the believers here in certain respects is far better than there. Is that true? God grant that His children everywhere might be on the height of their calling, so that when He comes He may find none gone astray.

And then I inform you that, although now there is somewhat a scattering, still the Lord discerns the forward movement of the work, —how it develops where there is much responsible work in the training of members of the Church and also the conversion of souls who do not yet know that they are reconciled with the Lord. This means that the work will advance. This is often true in connection with the new legal situation with us. So all our cares and hopes, both material and spiritual, we lay upon Him. May the Lord preserve and bless you. Your loving brother in Christ, M. Fiddler.

## ON THE UKRAINIAN FIELD

Kiev, May 13, 1929.

The people here comprehend that there are Chinese Christians, Negro Christians, Eskimo Christians, — but Jewish Christians passes their understanding. One who last summer prepared to receive baptism was one of those who came to know something concerning Jewish Christians. How much we must appeal to Christ's friends that His blessing should not pass by us, but should rest on us, that we may labor one hundred per cent for His glory, and that all obstacles and difficulties should be swept away with His might.

As to our hall, I want to tell you that we do not cease to thank God for it, for we look upon it as our child. We pray that this our need, now to keep the hall, should be comprehensible to all who love God and His blessed work among Israel. In my past letters I wrote you that we need $50 per month for the hall, but if I myself am organist and if others look to the order and cleanness of the room, we can keep it for $40 per month. The contract for this hall is for one year, that is until March 1, 1930. We are convinced that God will not forsake us through our sorrows and wants.

I should like to tell about our doings here in Kiev, tell loud and entreatingly, that it should penetrate the hearts of God's friends. Tell them to come and see how much toil, how much labor it takes to relate to Jews about their Messiah. Come and see those who search God's Truth notwithstanding the dreadful unbelief. Come and see those of Israel's nation who are reconciled to their Jesus, whom they formerly scorned. Come and see how indispensable it is to have a place where to call a sinner and speak to him about God's love. Yes, come and see the greatest need of the work here in Kiev is to maintain a place where we can relate about the most perfect of all men, the source of life, joy and happiness.

A. Kagansky.

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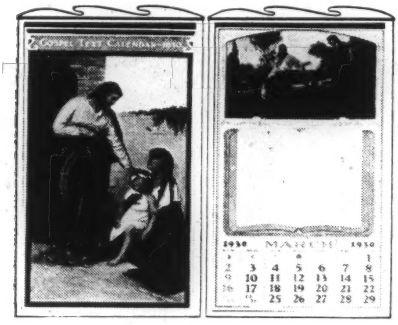


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## ON THE NORTH CHINA FIELD

Harbin, China, May 18.

From the depths of my heart I am greeting you with the love of our Saviour. I hurry to let you know that I have received the $40.00 which you sent me. I am bringing hearty thanks to the Lord for His care of me—the least slave of His—that He through His children gives me the material means for existence here on this earth in order that I may serve our Saviour and witness about the perfect plan of God's salvation in Christ Jesus for perishing sinners.

In my prayers I cry unto God that He would send His blessing upon the Sister who is helping me to labor in His vineyard. May the Lord bless her for the sake of His own Son and may He repay her a hundred fold with His own rewards.

Thanking you again, dear Brothers, for the literature you have sent. I am very sorry I can not use it personally, because I do not know the English language.

The Lord's work, praise His name, is progressing. In a few days we will administer Holy Baptism to the converts. To our congregation are coming many of the Adventists whose eyes the Lord Himself is opening to the Holy Truth. Once more I thank you and may the Lord Himself bless you all.

With brotherly greetings from the least of your brothers in the Lord, S. P. Badintzeff.

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# STATEMENT OF RECEIPTS FOR THE MONTH OF MAY, 1929.

| No. | Amount | No. | Amount | No. | Amount | No. | Amount | No. | Amount | No. | Amount |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 4973 | $ 15.00 | 5041 | .65 | 5109 | 1.00 | 5177 | .10 | 5245 | .10 | 5313 | 7.50 |
| 4974 | 10.00 | 5042 | .10 | 5110 | 25.00 | 5178 | 50.00 | 5246 | 10.00 | 5314 | 2.65 |
| 4975 | 1.00 | 5043 | 4.00 | 5111 | .65 | 5179 | 2.00 | 5247 | 5.00 | 5315 | 52.00 |
| 4976 | 2.35 | 5044 | 1.00 | 5112 | .65 | 5180 | 1.00 | 5248 | 300.00 | 5316 | 5.00 |
| 4977 | 200.00 | 5045 | 10.00 | 5113 | .50 | 5181 | 2.00 | 5249 | 1.00 | 5317 | 5.00 |
| 4978 | 1.00 | 5046 | 10.00 | 5114 | .65 | 5182 | 1.00 | 5250 | 1.00 | 5318 | 11.00 |
| 4979 | .10 | 5047 | 1.00 | 5115 | .75 | 5183 | .25 | 5251 | 11.50 | 5319 | 10.00 |
| 4980 | .10 | 5048 | 1.25 | 5116 | .65 | 5184 | 1.00 | 5252 | 1.00 | 5320 | 1.00 |
| 4981 | .10 | 5049 | 5.10 | 5117 | .65 | 5185 | 1.00 | 5253 | 1.65 | 5321 | 1.00 |
| 4982 | 3.10 | 5050 | 1.60 | 5118 | .25 | 5186 | .65 | 5254 | 5.00 | 5322 | 2.00 |
| 4983 | .10 | 5051 | 1.60 | 5119 | .10 | 5187 | 1.00 | 5255 | 5.00 | 5323 | 1.00 |
| 4984 | .90 | 5052 | 1.60 | 5120 | .10 | 5188 | 2.00 | 5256 | 1.00 | 5324 | 1.00 |
| 4985 | .90 | 5053 | 2.00 | 5121 | .10 | 5189 | 1.50 | 5257 | 20.00 | 5325 | .10 |
| 4986 | .90 | 5054 | 6.00 | 5122 | .10 | 5190 | .50 | 5258 | .10 | 5326 | .10 |
| 4987 | .10 | 5055 | 35.00 | 5123 | .10 | 5191 | .65 | 5259 | .10 | 5327 | 3.00 |
| 4988 | 1.00 | 5056 | 1.00 | 5124 | .10 | 5192 | 1.50 | 5260 | 8.00 | 5328 | 10.00 |
| 4989 | 1.80 | 5057 | 50.00 | 5125 | .20 | 5193 | .10 | 5261 | 15.20 | 5329 | 1.00 |
| 4990 | 1.00 | 5058 | 2.95 | 5126 | 1.00 | 5194 | 2.00 | 5262 | 20.00 | 5330 | 87.00 |
| 4991 | 37.71 | 5059 | 13.00 | 5127 | 10.00 | 5195 | 5.00 | 5263 | 50.00 | 5331 | 1.00 |
| 4992 | 20.00 | 5060 | 1.00 | 5127 | .10 | 5196 | 1.00 | 5264 | 1.00 | 5332 | 100.25 |
| 4993 | 5.00 | 5061 | 1.00 | 5128 | .10 | 5197 | 4.00 | 5265 | 28.00 | 5333 | 25.00 |
| 4994 | .10 | 5062 | 25.00 | 5129 | 150.00 | 5198 | 5.00 | 5266 | 1.00 | 5334 | 2.25 |
| 4995 | .10 | 5063 | 1.00 | 5130 | 5.00 | 5199 | 2.00 | 5267 | 1.00 | 5335 | 1.75 |
| 4996 | 10.00 | 5064 | 11.00 | 5131 | 2.00 | 5200 | 1.25 | 5268 | 3.00 | 5336 | 2.00 |
| 4997 | 13.00 | 5065 | 5.25 | 5132 | 80.25 | 5201 | 1.00 | 5269 | 5.00 | 5337 | 5.00 |
| 4998 | 5.00 | 5066 | 8.24 | 5133 | 1.25 | 5202 | .10 | 5270 | 5.00 | 5338 | 5.00 |
| 4999 | .10 | 5067 | 5.00 | 5134 | 1.25 | 5203 | 15.00 | 5271 | 10.00 | 5339 | 2.00 |
| 5000 | .10 | 5068 | 25.00 | 5135 | 15.00 | 5204 | 8.00 | 5272 | 20.00 | 5340 | 2.00 |
| 5001 | .10 | 5069 | 1.00 | 5136 | 2.00 | 5205 | 35.00 | 5273 | 1.00 | 5341 | 1.00 |
| 5002 | 1.00 | 5070 | 1.00 | 5137 | 15.00 | 5206 | .10 | 5274 | 1.25 | 5342 | .50 |
| 5003 | 2.50 | 5071 | 1.00 | 5138 | .65 | 5207 | 1.00 | 5275 | 5.00 | 5343 | 10.00 |
| 5004 | 7.50 | 5072 | 1.00 | 5139 | .10 | 5208 | 1.00 | 5276 | 1.00 | 5344 | 3.00 |
| 5005 | 25.00 | 5073 | 3.80 | 5140 | .10 | 5209 | .10 | 5277 | 5.00 | 5345 | 5.00 |
| 5006 | 25.00 | 5074 | 1.00 | 5141 | .10 | 5210 | 1.00 | 5278 | 5.00 | 5346 | 5.00 |
| 5007 | 50.00 | 5075 | 1.00 | 5142 | 40.00 | 5211 | .65 | 5279 | 3.00 | 5347 | 5.00 |
| 5008 | 1.00 | 5076 | 2.00 | 5143 | 5.00 | 5212 | 5.00 | 5280 | 2.50 | 5348 | 7.50 |
| 5009 | .20 | 5077 | .50 | 5144 | 10.00 | 5213 | 5.00 | 5281 | .50 | 5349 | 1.00 |
| 5010 | .10 | 5078 | .65 | 5145 | 14.52 | 5214 | .65 | 5282 | 2.00 | 5350 | 1.00 |
| 5011 | 3.00 | 5079 | .65 | 5146 | 50.00 | 5215 | 2.00 | 5283 | 2.00 | 5351 | 1.00 |
| 5012 | 1.00 | 5080 | .65 | 5147 | 3.00 | 5216 | 10.00 | 5284 | 1.00 | 5352 | .10 |
| 5013 | .10 | 5081 | .10 | 5148 | 10.25 | 5217 | .10 | 5285 | 1.00 | 5353 | .65 |
| 5014 | 15.00 | 5082 | .10 | 5149 | 18.00 | 5218 | 10.55 | 5286 | 1.00 | 5354 | .10 |
| 5015 | 1.00 | 5083 | .10 | 5150 | 10.00 | 5219 | .65 | 5287 | 14.17 | 5355 | 5.00 |
| 5016 | 20.00 | 5084 | .10 | 5151 | 5.00 | 5220 | 1.00 | 5288 | 1.00 | 5356 | .65 |
| 5017 | 23.00 | 5085 | .10 | 5152 | 1.00 | 5221 | 6.00 | 5289 | .10 | 5357 | 4.50 |
| 5018 | 1.00 | 5086 | .20 | 5153 | 4.00 | 5222 | 1.00 | 5290 | 6.00 | 5358 | 1.00 |
| 5019 | 1.00 | 5087 | .10 | 5154 | 1.00 | 5223 | 20.00 | 5291 | 25.00 | 5359 | .50 |
| 5020 | 4.00 | 5088 | .10 | 5155 | 2.00 | 5224 | 18.20 | 5292 | 1.00 | 5360 | 45.00 |
| 5021 | 2.00 | 5089 | .10 | 5156 | .10 | 5225 | 1.00 | 5293 | 1.00 | 5361 | 2.00 |
| 5022 | 2.00 | 5090 | .65 | 5157 | 2.00 | 5226 | 1.00 | 5294 | 10.00 | 5362 | .10 |
| 5023 | 1.00 | 5091 | 5.00 | 5158 | 5.00 | 5227 | 1.00 | 5295 | 5.00 | 5363 | 25.00 |
| 5024 | 5.00 | 5092 | 37.33 | 5159 | 1.00 | 5228 | 5.00 | 5296 | 10.00 | 5364 | 3.00 |
| 5025 | .10 | 5093 | 1.00 | 5160 | .10 | 5229 | 5.00 | 5297 | 5.00 | 5365 | 7.00 |
| 5026 | 1.44 | 5094 | 5.00 | 5161 | .10 | 5230 | 25.00 | 5298 | 10.51 | 5366 | 1.00 |
| 5027 | 7.55 | 5095 | 20.00 | 5162 | .65 | 5231 | 15.00 | 5299 | 6.49 | 5367 | 5.00 |
| 5028 | .10 | 5096 | 1.00 | 5164 | 3.00 | 5232 | 3.75 | 5300 | 5.00 | 5368 | 1.00 |
| 5029 | .65 | 5097 | 5.00 | 5165 | 1.00 | 5233 | 5.00 | 5301 | 89.78 | 5369 | 2.50 |
| 5030 | 1.00 | 5098 | 10.00 | 5166 | 5.10 | 5234 | 3.00 | 5302 | 1.00 | 5370 | 1.00 |
| 5031 | .10 | 5099 | 10.00 | 5167 | 9.00 | 5235 | 1.00 | 5303 | 30.00 | 5371 | 1.00 |
| 5032 | .65 | 5100 | 2.00 | 5168 | 5.00 | 5236 | 6.30 | 5304 | 11.00 | 5372 | 2.00 |
| 5033 | .65 | 5101 | 30.02 | 5169 | 1.25 | 5237 | 61.00 | 5305 | 10.00 | 5373 | 55.00 |
| 5034 | 5.00 | 5102 | 7.10 | 5170 | 1.00 | 5238 | 1.00 | 5306 | 2.00 | 5374 | 10.00 |
| 5035 | .10 | 5103 | 330.00 | 5171 | 1.00 | 5239 | 1.00 | 5307 | 5.00 | 5375 | 1.00 |
| 5036 | 10.00 | 5104 | 10.00 | 5172 | 2.00 | 5240 | 2.00 | 5308 | 5.00 | 5376 | 1.00 |
| 5037 | 15.00 | 5105 | 1.25 | 5173 | 1.00 | 5241 | 8.00 | 5309 | 3.75 | | |
| 5038 | 10.00 | 5106 | 1.00 | 5174 | 5.00 | 5242 | 1.00 | 5310 | 2.15 | | |
| 5039 | 1.00 | 5107 | 4.00 | 5175 | 40.00 | 5243 | 10.00 | 5311 | 10.13 | | |
| 5040 | 2.95 | 5108 | .45 | 5176 | .10 | 5244 | 1.00 | 5312 | 35.00 | Total | $3691.69 |

Of this amount $105.35 is for subscription to "European Harvest Field"

## FORM OF BEQUEST

I give and bequeath to the **American-European Fellowship, Inc.,** a Corporation formed under the Laws of the State of New York, and located at 156 Fifth Avenue, New York, N. Y., the sum of ....., and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors.

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